

VOL. XXXII. No. 1. JANUARY, 1901. { \$3.50 per annum, post-  
paid. (Gold \$1.75.)

THE REV. WILLIAM MUIRHEAD, D.D.

THE death of Dr. Muirhead, on the 3rd of October, at his home in Shanghai, has come to me as a great sorrow. My mind was not altogether unprepared for the sad news, for he had been ailing for some time. And yet I was not prepared. I found it hard to believe that that strong, active, healthful frame had given way at last, and that I should see the face of my beloved friend no more. Dr. Muirhead was one of my oldest, dearest and most trusted friends. To lose a friend of forty-five years is not a small loss, especially where the friendship has its root in deep spiritual sympathies and is supported by an all-absorbing devotion to a great spiritual work. This is the kind of loss which I feel now, and shall feel more and more as the years roll on.

The departure of my friend brings back very touching remembrances of the noble band of missionaries I found in the London Mission at Shanghai on my arrival, on September 24th, 1855. There was the venerable and venerated Dr. Medhurst, crowned with forty years of magnificent service and still busy at work on the Delegates' version of the Scriptures. He was looked upon as the Corypheus among the sinologues of his day and a very prince among the missionaries. I found the great doctor very genial, very accessible and very helpful. The impression he made on my mind was deep and lasting. He was the acknowledged head of the mission, but he never *tried* to rule. Nevertheless he did rule. His wish was law to us for the simple reason that we trusted

his judgment and felt the warmth of his heart. We all loved and revered Medhurst; but the one who seems to love and revere him most was Muirhead. Muirhead was with Medhurst as a son with a father. The younger man looked up to the older as the ideal missionary, and was ever proud of being regarded as his natural successor in the bishopric of Shanghai. Dr. Medhurst left Shanghai September 10th, 1856, and arrived in England January 22nd, 1857, but died January 24th, two days after his arrival. Is it not strange that no Memoir of the Life and Labours of this remarkable man has ever been written?

There was Dr. Lockhart, busily engaged in healing all manner of disease and all manner of sickness among the people. His reputation as a physician stood very high, and was very widely spread. The Shanghai folks looked upon him as a sort of marvel, and were never tired of talking about the wonders of his art. He was the soul of kindness, a tremendous worker, and one of the social pillars of the Shanghai community.

There was Mr. Wylie, the famous Chinese scholar, yet so modest that, while others were sounding his praises, he himself was profoundly unconscious of his fame. He would never read a line of what appeared in the public prints in praise of his work, and any verbal compliment paid to him in a private way he treated as an insult. Alexander Wylie was one of the most remarkable men I have ever met, whether in China or out of China.

There was Edkins, diving into the deep depths of Buddhism, unfolding the mysteries of the Chinese language and literature, and giving, even at that time, promise of becoming the great sinologue, which in later years he has more than fulfilled. Between Edkins and myself the closest friendship sprang up at once. We made many missionary journeys together and spent much time in discussing all manner of subjects—theological, metaphysical, literary, etc. Dr. Edkins, thank God, is still with us, and feeling as deep an interest in China and the progress of the gospel in China as he did in those earlier days. May his valuable life be spared for many years to come, and may it be given to him to see that not a few of the dreams which he and I used to dream in my Shanghai days have turned out to be more than

"The children of an idle brain,  
Begot of nothing but vain fantasy."

And last, but not least, there was William Muirhead, one of the greatest evangelists the Christian church has ever given to the Chinese people. When I speak of Dr. Muirhead as an evangelist, it must not be supposed that I wish it to be understood that he confined himself to preaching. He wrote and translated many books;

not a few of which are in circulation at the present time. He was a well known author when I arrived in China in 1855. Before he had completed nine years in the country, he had translated two thick volumes on geography and two on the history of England. As to tracts and books he had prepared forty before he had been twenty years in the country. There are few men, even among those who have devoted their whole time to literary work, who have worked as hard as he did in this particular line, or accomplished so much. Moreover, he was in sympathy with every branch of the work. He knew that China's needs were many, and that these needs must be met by a corresponding diversity of agencies. At the commencement of his missionary career he was an enthusiastic educationalist, but his early efforts in educational work disappointed him greatly and somewhat cooled his ardour in that particular direction. But he rejoiced to see others taking up the work, and latterly the love of his earlier days for the work seems to have returned to him in no small measure. In a word, our dear departed friend was a broad-minded and kindly man naturally; and, believing that all that tended to the elevation of men worked also for the extension of the Redeemer's kingdom, he was a sympathising friend and a fellow-worker with all who strove by philanthropic effort or educational scheme to save the Chinese from suffering, or to lead them on to wider and truer views of life.

But it is as an evangelist to the Chinese, preaching in season and out of season the unsearchable riches of Christ, that Dr. Muirhead stands out most prominently before my mental eye. In this he occupied a unique place among the missionaries of his day. Every typical missionary has his speciality. Dr. Muirhead's speciality was preaching. He commenced life, I believe, studying for the law, but his mind was soon drawn to missionary work in China. He studied at Cheshunt College, and whilst a student made his mark as a preacher. Had he elected to stay at home, he would have been a very successful minister. His marked mental energy, great fervour and ready utterance would have made his pulpit a center of attraction. But home, with all its allurements, had no power to keep him back. He had heard the divine voice and beheld the heavenly vision, and he dared not disobey. He sailed April 6th, 1847, and arrived at Shanghai, August 26th of the same year. During this period of fifty-three years he remained at Shanghai, preaching the gospel of the grace of God with wonderful earnestness and power.

During the five years I spent at Shanghai, Dr. Muirhead and myself were fellow-workers in the truest sense. Though he was the pastor of the native church, the street chapels were common

grounds, where much time was spent by us all in preaching to the heathen. The doors of the chapels were thrown open every day, and for hours every day the preaching was carried on by us and our native helpers. It was a treat to see with what energy and delight Dr. Muirhead threw himself into this department of the work. No sooner did he make his appearance at the chapel than it would begin to fill, and within a quarter of an hour it would be quite full, and sometimes actually crammed. It did not take many minutes for the preacher to get hold of his hearers. His fulness of vocabulary and rapid delivery astonished them, his clear resonant voice interested them, and his intense earnestness moved them as they had never been moved before. I have seen him hold a congregation of three or four hundred Chinese spell-bound for an hour or an hour and a half, and then move on to the next chapel and begin again.

Dr. Muirhead and myself made many a tour into the interior for missionary purposes. There are not many cities or towns in the whole of the region round about Shanghai that we did not visit again and again, and in whose streets we did not preach to multitudes of people. We did much work in Che-kiang as well as Kiang-su, and such cities as Soochow, Sung-kiang, Ping-hu, Hu-chow, Kia-ting and Hangchow were as familiar to us as Shanghai itself. In 1858 we made a missionary tour in the direction of the Yellow River. We reached the northern parts of Kiang-nan, crossed the Yang-tsze, entered into a territory that had never been visited before by any Protestant missionary, and preached in all the cities, towns and villages on our route. It was a most interesting journey on account of its novelty and the opportunity it gave us of proclaiming the gospel to tens of thousands of people who had never heard it before. At a distance of about 450 miles from Shanghai we reached the former bed of the Yellow River and found it "as dry as dust." A large crowd followed us, and we had the pleasure of holding a camp meeting on the deserted bed of the famous Hwang-ho. In reply to our inquiries about the whereabouts of the stream, all the information we could get was that it was "not at home," *puh-tsai-kia-li*. On this journey it was amusing to notice the distinction made by the people between Dr. Muirhead and myself. He, being tall in stature and fair in complexion, was generally looked upon as a *real devil*, whilst I, being short and dark, was invariably looked upon as a *false devil*. "There goes the real devil" (the foreigner indeed), "and here comes the false devil" (the foreigner in disguise). These, and remarks similar to these, were to be heard at every place we came to, and were a source of considerable amusements to us both.



Such missionary journeys had a great attraction to Dr. Muirhead. He revelled in open-air preaching, and he was splendidly qualified for it. Our congregations were often very large; sometimes consisting of a thousand or two thousand persons, and the rowdy element was seldom absent. To preach in such circumstances, especially if the preaching is to do any good, requires a combination of qualities such as we seldom found in one person. It requires at least a good voice, a good temper, a good command of thought and language, and perfect self-control. Dr. Muirhead possessed all these qualities in a very high degree. His penetrating voice would reach the furthest man in the biggest crowd with the greatest ease; he had plenty to say always, and he could say it well; his self-command was very remarkable, and, as a rule, he had no difficulty in commanding his audiences, though they were often inclined to be rude and turbulent.

There is one fact in connection with Dr. Muirhead's preaching to which I must refer. I do not remember listening to a single sermon of his, preached to the Chinese, in which Christ and His cross did not occupy a prominent place. He might dwell on the existence and unity of God, the folly and falsity of idolatry, and other themes of more or less importance, but there was one theme which he never left out. He never forgot Christ and Him crucified, Jesus the son of God, Jesus the saviour of men, Jesus the judge of all, faith in Jesus the one grand essential condition of salvation—these are the great truths which he delighted to declare to sinful men and which he was never tired of repeating. A sermon without Christ in it he would have regarded as aimless and useless. "Christ first, Christ middle and Christ last," was a saying often on his lips. "More Gospel, brother; more Gospel, brother," was a frequent exhortation. There was something very inspiring in his earnest calls to repentance and faith. Whatever his hearers might think of the gospel preached, there could be no doubt as to the downright honesty and terrible earnestness of the preacher.

In all this I have been speaking of Dr. Muirhead's evangelistic labours in my Shanghai days. I left Shanghai in 1861, for Hankow, and ever since we have been moving in different spheres and working apart. Nevertheless we have never ceased to take the deepest interest in each other's work, and a warm correspondence has been kept up on both sides all through these thirty-nine years. During this long period Dr. Muirhead did many things besides preaching. He wrote much in Chinese: as pastor of Union Church he worked hard and successfully for years; he took an active interest in all public questions affecting the well-being of Shanghai, and

Shanghai was proud of him, though he was a missionary; he was foremost in every philanthropic work of every kind; he took a conspicuous part in raising funds for the relief of the famine-stricken in the north during the years 1877-1879. Dr. Muirhead, during this period of nearly forty years, was well known for all these things and for more. But his great work during this period, the work in which he really delighted, was the work of preaching to the Chinese. This he never neglected. He would allow no other work, no, not even the Union Chapel pastorate, to come between him and this. That he would do as a matter of duty, but this he would not leave undone. When a minister of Union Chapel he often longed to be free, in order that he might go forth and "herald the glad tidings over the length and breadth of the land." The word *herald* was a favourite word with him, and it expressed exactly the deepest longing of his heart. For many years he was known to the Chinese of Shanghai and the country round about as the *old white-haired teacher*.

This is not the place to speak of the results of Dr. Muirhead's preaching. Others can speak with greater authority than I can on this point. He sometimes felt very much depressed as he thought of the fewness of the conversions which followed his efforts. But he never allowed disappointments to shake his faith and cool his ardour. He knew that he was called of God to preach to the Chinese, and preach he would, results or no results. With the great Apostle of the Gentiles he could say with the utmost sincerity, "Necessity is laid upon me; for woe is me if I preach not the gospel." But he knew also that his labour could not be in vain in the Lord. And *we* know that it was not in vain. He was the means of turning many from darkness to light and from the power of Satan to God. It is impossible to estimate the number of those who from his lips heard for the first time the way of salvation. Who can tell how many there are now in heaven who owe to him their first impressions of the truth? Then think of the seed so widely sown by him during his long life of fifty-three years. That seed is not dead. There it is, lodged in the hearts of thousands and tens of thousands of men. God is watching over that seed, and in due time will cause it to spring up and become a fruit-producing plant. The harvest is not yet, but it is sure to come. It is impossible that that splendid life should have been lived in vain. The influence of such a life must be ever growing and never ending. Our beloved brother is gone, but his works do and must follow him.

William Muirhead will be known in the years and ages to come as one of China's great missionaries. Were I asked what

were the qualities which went to the making of our departed brother the man and the missionary he was, I should mention the following as among the most prominent :—

1. A constitution, physically and mentally, of exceptional strength, vitality and force.—When he landed at Shanghai, in 1847, he did not look strong, and doubts were expressed by his senior colleagues as to his ability to stand the strain of the Shanghai climate. But Shanghai did agree with him, and by the time I arrived, only eight years later, he had thrown off all signs of weakness. He loved Shanghai, and had great faith in its salubrity. "Ah, John," he would sometimes say in reply to certain disparaging remarks of mine, "There is no place like Shanghai. I am never so well as at Shanghai. Say what you like, Shanghai agrees with me." He seldom complained of illness of any kind, and at the close of fifty years of laborious work and restless activity, his wonderful constitution was left unharmed. It was only during the last three years that his strength began to fail; and it was only this year that the failure became at all serious. Physically, he had an iron constitution. But this is not all; in that strong body there was a sound mind—a mind ever active, ever assimilating, ever growing and ever aspiring. He was a healthy man, body and soul, and could do with perfect ease as much work as any three or four ordinary men.

2. An uncommonly long period of service.—Few have been permitted to labour so long in China. Not one, so far as I know, among the missionaries of the London Missionary Society. It is interesting to compare his period of service with that of some of his famous predecessors. Morrison died at Canton, aged 52, at the close of a missionary career of twenty years; Milne died at Malacca, aged 37, at the close of a missionary career of nine years; Medhurst died in England, aged 61, at the close of a missionary career of forty years; Muirhead died at Shanghai, aged 79, at the close of a missionary career of fifty-three years. All these four were grand men; but Muirhead stands first in years of age and service. Old age counts for much in China. Had he died thirty years ago, he would not have been missed so keenly. During these decades he developed greatly in power and influence. To those who knew him best, his growth in spirituality and warmth of feeling, during this period, was very conspicuous. There can be no doubt that in his case, as in the case of not a few of our most famous men, much of his usefulness and influence is to be ascribed to the blessing of longevity.

3. A kind, genial, help-giving disposition.—He was an essentially kind man, always ready to sympathize with the tried and the

tempted and ever ready to stretch forth the helping hand. To the Chinese converts he was a true spiritual father, and they loved him and trusted him. To the Chinese people he was a genuine friend, and many among them were indebted to him for many acts of kindness. To the young men of the community he was always accessible, and not a few among them have been rescued from sin and saved from death through his hospitality and fatherly counsel. He loved children passionately, and they were very fond of him. Such a disposition must tell powerfully on men, be they natives or be they foreigners. The missionary who does not possess it, had better keep as far away from China as he can. Kindliness of heart is an absolute condition of success in China. Though a man speak with the tongues of men and of angels, if he has not this, he will be nothing more to this people than sounding brass or a clanging cymbal.

4. Deep convictions with regard to the writers of the gospel.—William Muirhead was a soundly converted man, and he always spoke about the deep things of God, not as a man who had heard from others, but as one who had seen and felt. The Bible was to him *the Word of God*; he studied it with deep reverence and loved it with all his heart. The atonement he rested upon as his only hope of salvation. He did not reason about it, but accepted as a tremendous reality, on which his hope of heaven depended. I do not think he was troubled much by the higher criticism, or by modern doubts of any kind. He was not ignorant of what was said and written by the critics and the sceptics, for his reading was both extensive and varied. But these things did not trouble his soul. He had his convictions and spoke as a man who knew. I hardly need add that this had much to do with making him the preacher he was.

5. Strong faith in the final triumph of the kingdom of God in China.—On this point I never heard him express a doubt. He saw the difficulties clearly and felt them deeply. He was far from being satisfied with existing methods or past results. But with regard to the final issue he never had the faintest misgiving. God had given China to Christ for His inheritance, and sooner or later it must become His. He believed that with his whole heart, and believing that he could laugh at impossibilities and cry, "It shall be done."

6. Strong conviction with regard to his calling.—He felt that he had been brought to China by God Himself, that he had been separated and called to the great work of bringing China to Christ, and that the spiritual well-being of China must be the grand aim of his life. When he placed himself on the altar on



behalf of China, he did so not for a five years' service or a ten years' service, as is the case with some, but for a life service. He might have gone back and done well at home or he might have turned aside from the proper calling as a missionary and gone in for something more congenial to flesh and blood in this land. Had he been desirous of leading a life of greater ease or of bettering his position in life, financially or otherwise, he would have done so. But to him either alternative was impossible. He had given himself to God to be a missionary of Jesus Christ to the Chinese, and a missionary to them he must be right through to the very end. To turn aside he would have regarded as an act of cowardice or disloyalty. This is a point on which he felt keenly and to which I feel I must refer in this short *In Memoriam*. It is a point also that had much to do with the secret of his power. How many missionaries there are at home to-day who would have been still in China had they felt as William Muirhead felt on this point. His devotion to his calling was complete. He turned not to the right nor to the left, but went straight on till the goal was reached. *He finished his course.*

7. Prayerfulness.—William Muirhead was a man of prayer. He had learnt the secret of instantly and directly going to God and of holding face to face communion with Him. Was there ever a great missionary who had not learnt this secret? The man who takes his affairs on his own shoulders, and works like an atheist, is necessarily weak and doomed to failure. He will be left to himself, and God will allow him to be smitten with his own weapons. William Muirhead was a gigantic worker; but the secret of his strength is to be found in the facts that he had made the Lord his habitation and that his communion with the Most High was intimate and unbroken.

And now our beloved brother is no more with us. He is gone to be with Christ, the Saviour whom he loved so ardently and served so well. His translation was, to my mind, very beautiful. He was taken from the midst of his work into the eternal glory. Could we wish anything better for him? We mourn his loss to the church at Shanghai, and we sympathize deeply with his bereaved widow; but our hearts are full of gratitude as we think of the blessedness which is his to-day. He is not lost, but gone before. We shall soon meet in the presence of the King and join in that fuller and more perfect service. In the meantime we will try and follow in the footsteps of our brother and draw inspiration from his noble life.

*Against the Partition of China.\**

BY REV. D. MACGILLIVRAY, M.A., B.D.

MR. CHAIRMAN, LADIES AND GENTLEMEN:—

THE question before us to-night is: the Partition of China. True, China has in past times lost Formosa and other bits of herself, not organically necessary to her life as a nation, and so she has not felt the loss to any great extent. But to-night it is no question of snipping off bits. To use the figure of the German Kaiser, partition is a cutting up of the Chinese cake in sizes proportionate to the digestive power of the operators! All for the good, etc. Nay, I will use a stronger figure, for cake cutting is a painless operation with pleasing associations. It is proposed in cold blood by our friends of the affirmative to end China by the "Ling-ch'ih," the slicing process, or rather condemn her to be hanged, drawn and quartered! Russia, France, Germany, Japan, etc., to have the head and members and England the ample waist of the Yang-tse Valley!

At the outset let a candid audience note that the burden of proof lies with the partitionists, and for the following reasons: They advocate a radical change upon a stupendous scale, and innovators must have particularly strong reasons why the old should be upturned to make way for the new, and China "is the product of 4,000 years of evolution." Besides, the change advocated affects four hundred millions of people, and through them the rest of the world. The more far-reaching the issues, the more cogent must be the reasons advanced by the affirmative. Further, they advocate a thing, on the most sanguine view admittedly difficult if not utopian, and in addition wholly without precedent, of which proof will be given further on. So, for these reasons, because they advocate a radical, far reaching, difficult and unprecedented change, the affirmative must muster a wholly irrefragable array of arguments before sane men assent to their proposals; that is to say, the burden of proof lies with them, not with us.

Why then should China be partitioned? They say, on account of the crimes of her rulers. Granted that these crimes are the blackest that have stained the page of history, is that any reason for dividing up the country? If so how often might not Europe in past centuries have said to England herself: Your king is a wicked tyrant, therefore we will cut *you* up to suit ourselves. The English people, I trow, would have had something to say about that. No, the crimes of the rulers surely do not demand the partition of the ruled; they loudly call for the punishment and expulsion of those rulers. And that this is the proper course in China is all the more

\* Speech in a Debate before Union Church Guild, Shanghai, October 31st, 1900.

evident from the fact that the present rulers are Manchus, foreigners, if you will, with no more claim over the country than you or I have. Let these base usurpers be expelled for ever, not to be succeeded by other usurpers, but by Chinese rulers like Chang Chih-tung or Liu K'un-yi, who have nobly shown that they *can* rule even under the most trying and anomalous circumstances. Supposing a greenhorn usurps my bicycle and tries to ride it, as the Manchus have done China. Supposing further that he imbibes freely at some saloon, as the Manchus are drunk with hate and blood. The man in the supposed case will probably spoil the wheel, hurt himself and be a nuisance if not a danger to the innocent public, all of which things have been true of the Manchus, for they have hurt the wheel, cut their own pneumatics and are a menace to the world! Now the public do not raise a hue and cry: Dismember the wheel! No! *The wrong person is in the saddle* (or trying to be), that is all. Let me or you, Mr. Chairman, mount the wheel, and all will be well. The rider of the wheel and the public will be free from damage. So let the Empress and her gang of cut-throats get out of the way and make room for saner and better rulers.

But, Sir, can Western nations honestly say in reference to the present cataclysm: *We are wholly guiltless?* Let Port Arthur, Wei-hai, Chiao-chou, Tonquin answer. Add opium wars, excessive indemnities, exclusion laws, refusal to allow China to raise her tariff, dislocation of native trades and occupations by foreign goods and inventions, and do you wonder that patience had a limit? Even a worm will turn, not to say a five-clawed dragon. Smothered wrath at past outrages at length flamed forth, and considering their unenlightened state no wonder the form of their vengeance was so horrible, and they smote the nearest victims. Some years ago some Italians were lynched at New Orleans. I ask my friend the leader of the affirmative, if Italy had seized one of the best harbors in his beloved country by way of retaliation, would the United States have calmly endured such a pulling of their front teeth? As it was, a sum of money was given in compensation, "not as a right but as a favor," so said the official despatch, and the case was closed. How different when poor China is concerned! John Chinaman did not need to turn the other cheek; his enemies hit it for him without waiting for him to turn it, and under such a rain of insult do we wonder if he showed his teeth?

But to come to our own reasons against partition, we claim: 1. That it is not *feasible*. If you can partition Germany without the consent of the German people, then it will be time enough to say: we can divide China. As well talk of partitioning the Soochow Creek with ropes of sand. 2. Even if it were feasible, it is not *advisable*.

3. Even if it was feasible and desirable it would not be *right* to do so. In proof we advance political, commercial, missionary and moral arguments.

First, then, we oppose partition on political grounds. It is impossible for Europe to come to an agreement as to the dismemberment. The magnitude and wealth of the proposed victim are obstacles to the peaceful division of the spoils. So much is this felt by some nations that they are on record against it and are even pledged to oppose any other nation getting even a portion. For who would wish an Armageddon of the nations to result from such a forced solution of the Chinese problem? But, you say, a vast continent has already been peacefully divided by Europe, and why not China? But the cases are not at all parallel. Diplomats could sit in a European capital and with the map of *Africa* before them draw lines through the dark mass at will. The nations long ago had each certain parts of Africa under effective control. All that was needed was a defining of hinterlands with a view to prevent future trouble. Besides, Africa is largely unproductive, and what matters who owns the Sahara or the Kalihari with a few naked millions of "unconsidered trifles," called savages, included. By all means let Africa be placed under the ægis of civilization. There will be no African to object effectively, if at all. Surely Africa is not to be compared with China; *one* nation of many millions, notwithstanding all that is said of its heterogeneity, with wealth untold and capable of uniting on hatred of foreigners with such forcibleness of resistance that Western nations may well hesitate before beginning the impossible task. But even apart from Chinese resistance let one or two first-class powers refuse to join the spoliation, and the concert is over and with it falls that last hope of accomplishing partition. Mr. Chairman, it cannot be done. But supposing that the details of partition could be all agreed upon at some European congress, what nation is willing to face the herculean task of attempting *de facto* occupation of her sphere by military force, and afterwards of pacificating and governing her sphere? But grant that all are in peaceful possession of their shares, what infinite possibilities of international conflict over boundaries. If England and the United States could be on the verge of war about the boundaries of Venezuela in South America, no one will deny the latent dangers in a divided China. Is it not likely that each nation would at once proceed to arm its Chinese as in Europe with a view to its neighbors? A peaceful population would be made to groan under an oppressive and ruinous militarism, threatening a return of the time when China groaned under the wars of the Contending Kingdoms. What a difference between such a state of affairs and the spectacle of a



united nation proceeding, glacier-like, slowly but surely, along the path of enlightened reform, under the guidance of Western light and learning, a guidance all the more willingly followed because it is *not* driven home by the mailed fist! Finally, under this head, we may learn how utopian is the proposal of the affirmative from the inability of the Powers to divide the possessions of that other sick man, Turkey. When they have divided him, let us talk of dividing China.

2. But there are commercial reasons against partition. And as the merchants of the West have placed themselves on record against it, we need not dwell long on this head. The most obvious reason for their opposition is that partition would mean the death-knell of the open door in the greater part of a divided China. They do not desire forbidding tariffs; no more do capitalists desire any check on the exploitation of the whole field or any part of it. Besides, there is a potential danger of great magnitude in the very development of China, which is the professed object of the partitionists. Railways and mines will indeed cause industry to develop, but China, with her cheap labor, will soon cease to be a consumer, and will become an exporter of the very goods Europe now supplies her. Add to this, that ultimately nothing can prevent China from increasing her tariff, and then where will our foreign hongs be! In the words of De Bloch: Chinomania is justified by no economic reason, and is contrary to all the interests of Europe.

3. But as a Christian people we cannot be blind to the effect of partition on missionary work in China. In the Russian section Protestant missions cannot hope for a long lease of life, judging from the exclusiveness of the Russian State church elsewhere. In the French section we may expect to see the Roman Catholic aggressions on Protestant missions assume still more acute and intolerable forms than ever, not to mention the inevitable increase of papal assumptions over Chinese within the French sphere. In the German section the missionaries have little cause to rejoice at the coming of the Mauser. In the British sphere, even though "missionaries are not popular at the Foreign Office," we may justly hope that matters would improve. But speaking of China as a whole, including the British section, the effect of partition on missionary work would be bad. 1. Because partition would still further exasperate the people against foreigners. They would hate us more than ever. 2. The connection of Christianity with politics would be indelibly impressed on the Chinese mind, and nothing could dissuade them that our object, as they all along suspected, was not to prepare the way for division and spoliation. 3. Converts would all the more be charged with following the foreigner, and hence regarded as traitors. 4. The temptation to enter the church from bad motives would be infinitely

increased. 5. The converts would inevitably lean too much on governments. 6. A Chinese national church would be impossible.

4. In the last place, the most cogent reason of all against partition is that *it would not be right!* It would be a colossal wrong which the nineteenth century would never palliate or permit. What a stupendous act of spoliation it would be! Oom Paul once defending himself against the Outlanders said: "Suppose as I was driving my horse and wagon home from market, I should catch up to a stranger and invite him to accept a lift on his way. He gets in, but by and bye he says to me: '*You don't know how to drive; get off and let me drive.*' Do you suppose I am going to give him the reins and let him drive off with my wagonful of goods! That," said he, "is the absurd claim of the Outlanders." Now the weak point in Oom Paul's figure is that the Outlanders owned more than half the property and paid seven-eighths of the taxes. They therefore had some show of reason when they wanted to have a voice in the driving of the wagon. But apply the figure to China. The Chinaman has given the foreigner a lift in his cart. The passenger gave him in return for hard cash, goods—and opium, which he did not seem very willing to take! The passenger does not own the wagon or the mules or much in it. How can he have the face to say to John: "You no savey! I will drive!"

We have read that God drove out the wicked Canaanites from the land which they had defiled with their abominations. He has not so dealt with the Chinese as if they were unfit to occupy the land, and the time had arrived to give the kingdom to nations bringing forth better fruits. Nay, the very fact that God has allowed them so long to live here and develop, setting the bounds of their habitation and uniting them by one literature, religion and polity, surely gives them some right to exist as an independent nation. "*What God hath joined together let not man put asunder!*"

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### Notes from Foochow.

BY REV. J. E. WALKER.

THE situation here in Foochow the past summer was not one that could be taken in at a glance, nor the question of danger one that could be settled off-hand. The past must be considered as well as the present.

Back in 1883-4, before the French war, the Foochow authorities had become overbearing in their dealings with foreigners. They had a fleet of foreign-built ships armed with foreign guns, and the river was fortified in like manner. They thought themselves mas-

ters of the situation till the French smashed up their fleet and forts and taught them a hard lesson. The city of Foochow, however, was not touched; and many of the Foochow people flattered themselves that this was because the French did not dare to attack it; and especially after Tso Tsung-t'ang came to Foochow with an army of Hunanese soldiers did many persuade themselves that Chinese valor had saved the city.

At that time also the belief was prevalent in the minds of the people that Tso Tsung-t'ang was a genuine patriot, while Li Hung-chang was a traitor who was wont to betray Chinese interests for private gain. They were also encouraged to believe that some time in the future the Imperial government would rise above the dominance of such men as Li, and then both foreigners and native Christians would be sternly dealt with. Many of the Chinese were too well informed to be deceived by this prattle; but to the more ignorant and self-conceited such talk was very enticing. The self-conceited man seems as much a victim of his love of the pleasures of self-complacency as is the opium fiend a victim of his fondness for the pipe, and indulges it with the same disregard of sense or reason. "Though thou shouldst bray a fool in a mortar with a pestle among bruised corn, yet will not his foolishness depart from him." (Prov. xxvii. 22).

For the past few years Li Hung-chang's relations with the Empress Dowager have been unsettled; and he has been much kept at a distance from the Capital on one errand or another; Prince Kung also is dead; the party of peace and progress has been overbalanced by Prince Tuan and his set; and the conceited obstructionists throughout the empire flattered themselves that the long looked-for time was at hand.

In Foochow, last June, there were plainly influences at work to foment trouble; and these influences were making some headway, when the great flood of June 29th brought a sudden interruption. But at the end of ten days this anti-foreign agitation started up again with sufficient vigor to greatly alarm Chinese Christians. About the 16th of July a Chinese pastor, whom we had invited to come up to Ku-liang, replied that he could not wisely leave his post for a day and night because of the alarmed state of the church members. Two ladies of the American Board remained in the city till July 19th in a house overlooked by the White Pagoda, and for the last four or five days of their stay a man in the uniform of a Tartar soldier ascended the pagoda regularly every day and shouted out vile abuse and bloody threats; and no one seemed to move a finger to stop him. The coming of the report at about this time that all the foreigners in Peking had been massacred also had a bad effect; and the lie

may have been sent out for just such a purpose as this. The taking of Tientsin by the Allies, however, had a very quieting effect; but the news was slow in reaching the masses of the people. During the Japanese war, news of a Japanese victory was always preceded by the report of a Chinese victory; and thus the truth always found the minds of the people preoccupied by an agreeable falsehood, and only slowly and imperfectly secured credence. The news from Tientsin was such a surprise to the Chinese that the usual convenient lie had scant room to get agoing before the truth was proclaimed; and then the Foochow authorities became very vigorous about suppressing all bad talk on the main streets. But in the side streets and alleys it continued, we were told, for a few days longer, and died out as a snake's tail dies.

But at a meeting of the American missionaries on Ku-liang, July 22nd, we were informed that the employees of the Methodist Mission Press had come in a body to the superintendent of the Press and advised and urged that all missionaries leave Foochow, also that the American Consul took the same position. So we concluded that the time had come to leave. But further investigations, the next day, showed the official grasp of the situation to be so firm, and the bearing of the people so peaceable, that many of us concluded to remain. It was well that we did; for the going of so many missionaries, in such haste, had a very disturbing effect on the minds of the people, until they found out that many of us had remained, and were also told that some of those who had gone had been ordered away by their physicians, and others were gone home on furlough, only starting a little sooner, because their work was interfered with now; and they hoped that by going sooner they might also return hither the sooner when the present disturbance was past. This was all true; in most cases there were good reasons, aside from alarm, why the parties who left should spend the summer away from Foochow.

The situation in many parts of this province long continued any thing but good. Houses and chapels were pulled down or burned, and the Chinese Christians were harried and plundered. A precious (?) document came to us from Shao-wu which, if genuine, brings the blame for the mischief there back on the prefect, and even the Foochow viceroy. I will enclose a copy. The date named in this document as that on which the prefect received orders from the viceroy, sent in obedience to Imperial edict, to tear down the chapels, etc., was the same (6th moon, 11th day) as that on which the talk suddenly started up in Shao-wu that the church was to be exterminated. At that time I suspect that the Chinese authorities here were half-expecting that the Imperial troops would drive



the foreigners from Tientsin, and then with ever-gathering impetus would sweep the whole coast clear of foreigners. If this were to transpire, then such documents as this, distributed through the province, would be of great value to them as "proof" of loyalty to Prince Tuan and his party. But at Shao-wu, what with the distance and the presence of a prefect who was only too willing to obey such orders, the thing went further than had been intended. The authorities have been very slow about removing the Shao-wu prefect; and this may be because he has "proofs" which would badly compromise them if he made them public. Proofs of loyalty to Prince Tuan are not in great demand just now.

No doubt some of the missionaries were over-alarmed; but when a man has a family of small children it is a very venial fault for him to be a little over-anxious to remove them from possible danger; but if his alarm injures business, business men will hardly condone the fault.

Last spring our Consul informed the Foochow local authorities that missionaries were only people, and not entitled to communicate directly with mandarins; thus suddenly depriving us of the right which we had long enjoyed of the same access to mandarins as that enjoyed by Chinese scholars of our rank. The British Consul had word to the same effect sent to all the cities in the province, and this word, reaching Shao-wu about the 7th of July (6th moon, 11th day), was at first supposed to be the starting point of the trouble; but this enclosed mandate of the prefect, if it is genuine, furnishes a much more probable explanation.

It is quite the fashion just now to rail at Li Hung-chang, and I will not claim that he is a Quaker either as to peace-principles or veracity. But we should remember that Li Hung-chang has once and again borne the brunt of negotiating a humiliating treaty with foreign powers, thus bringing upon himself much obloquy and ill-will from his fellow-countrymen. If I were he, perhaps I would make one last desperate attempt to retaliate on the powers, and recover my lost standing in the eyes of my country before my grey hairs went down to the grave. Again, it is not strange that he should do his utmost to rescue from her perilous position the Empress-Dowager, under whom he enjoyed the highest rank and power for so many years.

The meaning of the abuse to which he is subjected, is that we are afraid his great skill and influence as a diplomat may enable him to secure too light a settlement of the horrible crimes perpetrated in the name of the Empress-Dowager.

The past success of the Empress-Dowager, as a ruler, has been mainly due to the influence of two statesmen, Li Hung-chang and

Prince Kung, her brother-in-law. The latter has been dead now for two years; and the Empress-Dowager, with ever-increasing cause for fear and resentment, and with the subject of the partition of China openly discussed, has been in the hands of rash, ignorant, truculent haters of the foreigner. The result is not surprising!

#### COPY OF A VERMILION EDICT.

[I] Kuan (管), Primus Prefect of Shao-wu, by Imperial grant advanced to wear the button of the 4th rank, promoted ten grades, and recorded ten times, give direction as to the "Doctrine" rabble breeding disturbances and as to assembling the bands, arresting and dealing with.

This present year, 6th moon, 11th day (July 7) I was favored by the Viceroy Hsu (許) and the 'taotai Yang (楊) with a despatch stating that "the Roman Catholics and the Protestants have undertaken to spread their doctrine" in the Central Realm and entice men's hearts, and repeatedly we have received Imperial edicts to chase and arrest, which have been transmitted and are all on file; and now Tung (董) and the Boxers (拳) are with united heart resisting foreigners and exterminating the "doctrine." In truth these two "doctrines" blaspheme the gods and reject ancestors; the "Three Bonds" they utterly sink, and the "Nine Laws" they utterly subvert; (they have) a brute's heart and a man's face; they debase the customs till now a limit is reached; and further they rely on the "doctrine" to exalt themselves and put through law-cases and disturb and harm good people. If you do not stringently instruct the Lien-chia (聯紳) and the gentry of all the townships to tear down the chapels, arrest and deal with the ringleaders Chang Yu-ling (張玉麟), Hsiung Yung-ts'an (熊榮燦), and Liang San-mei (梁三妹), *et al.*, and then seal their houses and drive them away, reform the folks and burn the books, the depraved doctrine being once ablaze, will spread beyond limits. Now (I the Prefect) having received their Excellencies' mandate to arrest and deal with them stringently, you the Lien-chia (聯甲) and others must assemble the bands and openly inquire and secretly search out and arrest and forward for prosecution and punishment. A very urgent special order.

The Lien-shou (聯首), Chang-shih-yuan (張錫元), and the rest, Shao-wu district, 20th township, will receive the above.

The inclosed Vermilion Edict must be carefully kept as evidence. You must not let it lie about to be taken away by others, and then you have no proof. If any who knows you wish to see it, they must in person receive it, and when they are done looking at it, you must receive it by hand; and you must put it in a careful

place. You must not view it as a useless thing; it is very important that with careful attention it be held to serve as proof.

These words, when you have read and understood them, I will thank you to burn.

*(On the face of the envelope.)*


"This concerns secret affairs, and (you, the bearer) must not open it. Avoid idlers, lest the business leak out and the folks escape. Urgent, urgent!"

Shao-wu district, the Lien Office (聯局), 7th moon, 4th day, sealed by Chan Wei-han (詹維瀚).

Carry to the Lien-shou, Chang-shih-yuan, and others at Hsie-shu-k'ang (斜樹坑).

### *Lessons to Missionaries from Recent Troubles in China.*

BY REV. CHAUNCEY GOODRICH, D.D.

RE there then special lessons for us who have given our lives for the regeneration of China? And was it for us—in part—that this cataclysm came? Did the Divine Artist see that there was need for the hammer, and the chisel, and the fire, to fashion the men and the women fit to do this highest, hardest work of all the ages—the winning of China for our Master?

It may be well for us, a small army of missionaries, torn from the work and the people we love and gathered in this metropolitan city, sitting, and waiting, and longing back toward the little flocks we left, to spend an hour together in discussing the lessons for us of this great catastrophe.

1. And first; *We have gotten a new sense of the difficulty—shall we say impossibility?—of the work we have undertaken.*—Some of you have given your best life-blood for a quarter of a century to China. In a day the work is obliterated, and in place of a little flock of believers, a mad howling mob is seeking your lives. And have we then undertaken an impossible task? Yes. One may almost say that the wresting of the world—and even of China—from the grasp of Satan, and building up in it a kingdom of righteousness, is the only impossible achievement in this world. We speed under mountains and across continents. We talk by lightning under the sea. We investigate the substance of stars, whose light has been a thousand years in reaching us. But we stand helpless before a nation, or even a soul, that will not receive the kingdom of God. The Chinese have a favorite saying that truth can overcome evil (真能勝邪). But what is the fact? China has had

more than two millenniums since her great sage appeared. His doctrines are daily taught by a million teachers and studied by ten million scholars. Has truth conquered? Truth single-handed never conquers, never can conquer, in a world which has been taken possession of by evil. Do her queenly form and angel-face win men's admiration? So also do her stern demands for truth, and righteousness, and purity, invite a cross. Satan has not changed his front, nor has the poison of sin been taken out of the world. We stand in the presence of this great catastrophe to have this lesson BURNED into us, that all the powers of darkness still keep a solid front against the kingdom of light. What now shall we look to see written upon the faces of the gospel messengers but gloom and despair? So did the disciples moan and wail when Jesus expired on the cross and was buried in the grave. "We thought it had been He who should have redeemed Israel."

I think we have had imprinted upon our hearts with greater power than ever,

2. A second lesson; *That the kingdom of God will certainly triumph.*—This kingdom is a kingdom which cannot be moved. Other kingdoms have their æons—rise, prosper, wane, and pass away—but this kingdom lives on and lives forever. Where but from the desolate rock of St. John's enforced captivity should visions of heaven be opened? Where else should he hear the song, "The kingdoms of this world are become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever?" See Paul in his dreary prison and hear him with sublime hopefulness and joy sing songs for the church. What a place, do you say, for such books as Ephesians and Philippians to be born in? The apostle, I trow, might never have written such epistles but out of the stress and storm of his life. When but in a time of religious death and religious persecution should Isaiah write his prophecies of the glorious days to come? The days when martyrs are crowned are the days when prophets are born.

Thirty years and more ago I was touring in the then untrodden paths of missionary activity. I began my day's journey while the sun was still only dreaming about the coming day. It was winter, and clouds inky black covered all the sky. Becoming chilled through I dropped off from the cart, and holding on I stumbled along as best I could in one of China's millennial ruts. It seemed like *walking at the bottom of the sea*. Would the morning ever come? I knew the morning would come. Thus dark and hopeless seemed the outlook for China. Should I ever see the rosy flush of dawn in her eastern sky? Never was I more certain that a golden day should come, and there, as I struggled on, I had visions of the China yet to be.



The day the siege in Peking began, and the first rattling fire of artillery, I met Dr. Martin. He looked haggard and worn. It was a strange experience after fifty years of a life given royally to China, to stand and face thousands of Mauser and Mannlicher rifles. When I addressed him, the doctor straightened himself up to his full height, and seemed like one of the old prophets as he said, "This is the crack-of-doom for Paganism." And this is the spirit which possessed the party penned up within the Legation walls. For morning prayers we read such passages as, "He that sitteth in the heavens, shall laugh; the Lord shall have them in derision. Yet have I set my King upon my holy hill of Zion." Shall I ever forget the fourteenth of June, when, all night long, from the throats of ten thousand demons came the angry howl, *Shâ, shâ, shâ, shâ* (Kill, kill, kill, kill)? Six days later we were shut up within a space of five or six acres. Then the Boxers were sure they had us. Her Imperial Majesty from within her royal palace, her wicked head glittering with jewels, leered out and cried, "Now we have them." Princes who led the armies knew they had us.

And so they had the Saviour when He hung upon the cross. How did evil men and devils exult! Now we have Him! Come down from the cross! Aha! And we? How is it we were not clothed in sack-cloth, and crying a great and bitter cry? How is it we sang songs of victory and rejoiced in the coming resurrection time of China—it might be over our ashes? Faith often has her visions in the darkness. Then how all the stars of promise shine out. Great constellations of promises sparkle and glitter in our sky. O never again will we doubt the final outcome of victory.

3. *We have learned something new of the cost of lifting up a great nation out of sin.*—We thought in the time of our first consecration that we made a costly gift for China. Was it not our all? And a yet more costly gift was it for father and mother, though we wot it not. Happily we had no eye of prophet or seer to look into the coming years and see peculiar trials we could never have guessed. And to crown the whole came this great cataclysm. What struggles of soul we had—God only knows what it cost—in leaving our flock and our work. Nothing that came afterward could compare with that. Then for us in the north the two months shut away from the world and penned up in Peking. Did I give the impression to some a month and more ago that there was *not* much of suffering in being in a state of siege? Let me hasten to remove that impression. The suffering was very real, and sometimes very great. I need not explain it in detail farther than to say it was not chiefly of fear from bullets. I saw little of that fear. I may confess that when in my home I saw the catastrophe approaching,

I had an awful, yet unspoken dread—am I not descended from the Puritans?—of falling into the hands of the Boxers and soldiers. "Let me not fall into the hands of man" was my prayer. I knew their unspeakable atrocities, worse than a hundred deaths. But if we were only to be shot,—well, we could face that, and did daily face the possibility. But there were many ways we suffered, and especially when loved ones and little ones, who were more than life to us, were in the same furnace with us. But when the news came from Pao-ting-fu, and then from Shansi, of the fiendish work done there; and finally when word came from that little band who suffered many living deaths in their journey through the province, Oh! I thought, we who were shut up in the capital had scarcely known suffering.

A few weeks since I saw dear Mr. Glover, who had been through it all, and finally had watched his beloved as the cords that bound her to the world finally parted, and she passed through the gates of pearl. How idle to ask how much he had suffered! But I stood almost hushed to silence in his presence.

What a roll of martyrs, of missionaries, and Chinese Christians! Who will write the martyrology of China for the closing year of this great century? The world should know the story. Added to all the rest we have ever known of sacrifice must needs come this great persecution, and we have learned something new of the price of China's regeneration. And we cannot wonder. It is the same evil world that crucified the Son of God, and that would crucify Him again. Ah! He knows what it costs to save this world.

4. *We have learned new lessons, or deeper lessons, in regard to special Providence and the Divine Immanence in this world and in our lives.*—Even men who made no profession of Christianity, but who surely ought to be Christians henceforward, were deeply impressed with God's hand, which was so often and so plainly stretched forth for our deliverance. Witness the coming of the marines just before the tearing up of the railroad. Coming later would have probably been impossible. Witness the coming of half a million pounds of wheat from the south into the Legation district only three or four days before the siege began. Witness the grant to bring the little army of native Christians with us into the Legation. What did it mean to have a total of nearly four thousand men, women, and children within the bounds of the Legation? For food alone it meant that from somewhere more than two tons of provisions must be furnished daily! I do not wonder that our Minister hesitated long over all the difficulties that confronted us with the coming of the native Christians. It was God who put it into the heart of Dr. Morrison to speak the right word. It was God who put

it into the heart of Mr. Conger to allow them to come. We bless them both, and we bless God most of all. It was one of His blessed providences working at once for their salvation and for ours.

What was it—tell me—that brought about the marvelous shifting of the wind when we were all plainly doomed to destruction by the firing of the Hanlin Academy? What gave us such perfect safety in the midst of a rattling fire of bullet, and ball, and shell, continued by day and by night through so many weeks? What accounts for our health under circumstances which daily imperilled it? Why did our enemies always stop firing just when they had gotten the right aim? What held them back from pouring in upon us on every side, and at any moment, and overwhelming us? O, I need not add to this catalogue. In the olden times we read, "I have surely seen the affliction of my people, and I am come down to deliver them." God came down to deliver us, and we knew it. Very many in this presence can give a similar testimony. Shall we ever again doubt the continual presence with us of our Almighty Friend? "I am with you all the days." Let this word be for us henceforth a source of perennial comfort, and joy, and inspiration.

5. *We have learned anew from this upheaval lessons of the sovereignty of God.*—Have we had wonderful answers to prayer and marvelous deliverances from peril? But what shall we say of the terrible massacres before which our souls sit dumb? How is it that prayers availed for so many of us and brought no answers for them? Were the windows of heaven open above Peking and shut above Pao-ting-fu and Shansi? Was it easy for omnipotence to save some and impossible to save others? Or was the work of the dear brothers and sisters rounded out to its completion? And, indeed, for some it seemed but just begun. Young and brave and consecrated, with faces full of light and hope, set toward the future; why must they be cut down and suffer unspeakable horrors? Oh! tell us why. Must there still be blood of martyrs for the seed of the church?

We cling to our faith in God and in prayer as we cling to life. And we hold still that "all things work for good" to the Christian. But in some of the Lord's ways, how black are the clouds and how dense is the darkness that are round about Him. He does not come and explain Himself to us. He seems to bid us be still and lie in humble reverence at His feet.

Is it true that God has an infinite tenderness of pity which He bestows in fullness of love and blessing on us His children? Yet it is also true that He is the creator and sovereign Lord of all the worlds, and that He sits in imperial majesty on His eternal throne. We have heard Him during this awful time, bidding us bow in

lowly adoration at His feet, and with streaming eyes and humbled spirits we have said, Thy will be done.

6. *We have learned something anew of the equipment needed for a missionary and of the discipline he may require for his other-world calling.*—Is it possible that this awful experience may be worth all it cost us, in its lessons for us whose lives are given to China, that we may hence receive a new illumination of mind, a new cleansing of heart, a love for this people with new depths of pity in it, a consecration more complete, joyous, and sacrificial, all which scarcely could have come to us save through some stress and strain of suffering which should nearly rend body and spirit asunder? How in the ages past have the men been made who have helped to lift the world a little nearer to heaven? Often they have been nursed in poverty and have grown amid hard conditions and nearly always they have been through the fire. Men are lifted up just as the mountains are by great convulsions.—

“God ploughed one day with an earthquake,  
And drove His furrows deep!  
The huddling plains upstarted,  
The hills were all aleap.  
But that is the mountains’ secret  
Ages hidden in their breast.  
‘God’s peace is everlasting’  
Are the dream words of their rest.

“He hath made them the haunts of beauty,  
The home elect of His grace;  
He spreadeth His mornings on them,  
His sunsets light their face.  
The people of tired cities  
Come up to their homes and pray;  
God freshens again within them,  
As He passes by all day.

“And lo! I have caught their secret!  
The beauty deeper than all!  
This *faith*, that life’s hard moments,  
When the jarring sorrows befall,  
Are but God ploughing His mountains,  
And those mountains yet shall be  
The source of His grace and freshness,  
And His peace everlasting to me.”

(WM. C. GANNETT.)

And what have *we* learned by this upheaval?

*We have learned new lessons of faith.* Our branches have been lashed and battered by the wild storms, only that our roots should strike deeper into the soil of God’s word and cling closer



about the rocks of His eternal truth. We had been living in such peace and security,—were we in danger of coming again to “walk by sight?” Did the eye which sees straight into heaven dim a little because of the houses, and the lands, and the schools, and the hospitals, and the churches which painted themselves on the retina of the eye of sense? Did the ear which hears the music celestial lose something of its quickness by all the sounds of our busy activity? And yet—and yet—such a great blessing had come to some of us, and we thought we were learning to walk in the footsteps of the dear Master.

Suddenly our work, all that was visible, was wrecked, and we were left with nothing between us and eternal things, nothing between us and God. Then we saw straight into heaven, and we walked and talked with God. Do you remember the famous sermon by Emperor William on Amalek and China? Let me read a few sentences. “Away up yonder in the towers hang lonely bells on the mountain tops. By no man’s hand will they be rung. Silent and dumb they hang in the sunshine. But when the storm wind comes, then they begin to swing, then they begin to sound, and far off in the valley you hear them singing.” So, tells us the Imperial Preacher, it is with the bell of prayer. “When the storm wind of trouble breaks forth, then it begins to sing out.”

*We have learned new lessons of hope.* Faith and hope; are they not twin sisters? Faith sees things invisible, hope grasps things unattainable, and they sing together wondrous songs of their glorious inheritance. Hope! How beautiful she is, living in the midst of tears, and groans, and sufferings; her face yet wearing an angel smile. She laughs at the sword and the flames, at persecution and death; “a true salamander that thrives in the furnace.” Fire cannot devour her, waters cannot overwhelm her, the sword cannot pierce her. Trouble and peril do but tune the strings of her harp. Presently from out the flame we shall hear melodies that shall make your heart thrill and set it vibrating to the music of her song.

Is it such a strange thing after all, that, shut up within high walls, shot at by fanatical haters, pursued by an insane mob, and even suffering unutterable indignities and atrocities, we surrendered ourselves to the spell of this blessed angel, and saw the gates more than ajar? Faith and hope often had their trusting times, and I heard them whispering together of the new China yet to be. How wondrous fair hope looked with her radiant face turned upward, and I almost fancied she saw the holy city coming down.

*We learned new lessons of love.* How idle in this presence to seek to prove that love is the greatest thing in the world.

How well we know that love is the seed dropped from the garden of God into the heart that regenerates it, and that sanctification is nothing less than the growth and blossoming of this celestial plant. Love makes the home a type and foretaste of the home above the stars. Love makes the state a pattern in miniature of the kingdom of heaven. Love—not golden streets, nor pearly gates, nor crystal palaces—*love* is the glory and blessedness of heaven. Love is the river of water of life from which we shall drink and be filled forever and forever. And love is God. What need to add that love is the one absolute need of the missionary. But O! for some ambrosial garden in which to plant this heavenly exotic, some clime far removed from the fierce heat, the chilling frost, the blasting winds, the deadly blight of this world. *Take me away* to some sunny land where the very air is filled with the aroma of love, where such words as selfishness and hate, and envy, jealousy, and strife, and hard thoughts and evil speaking were never known. There shall I learn the sweet lesson of love. But here?

Well, I think back to the Baby born in Bethlehem, who came into just this world to learn as a man all the lessons which make a rounded and perfect character. His schooling began in Egypt and ended on Calvary. From exile to the cross. Is it not written that "it became Him for whom are all things and through whom are all things, in bringing many sons unto glory, to make the Author of their salvation perfect through suffering?" Strange school of faith, and patience, and meekness, and hope, and love.

There is a little word in the gospels—the shortest that could be written—often on our lips and in our hearts. "God so loved the world that He gave His only begotten Son." May we think reverently that perhaps God Himself could not have so loved but for the sin and rebellion in this world? How that sin drew upon the infinite depths of His pity, making possible the sacrifice of His only and well beloved Son.

So, after our poor measure, have we felt new depths of pitying love for those who were seeking to destroy us? We love the Chinese the more for what we have suffered, and in this we do but follow afar off in the blessed footsteps of the Great Lover.

Let me give you a little incident, in the last act of the tragedy, of one of our dear martyrs. Mr. Pitkin, of Pao-ting-fu, was born in a home of competence and culture; never wanting what money could procure. After graduating he did splendid service in Student Volunteer work. "Mr. Mott ranks his name as the second among all the scores of secretaries that have served the organization." He must have had hosts of friends, for he was a royal fellow, and withal he was an accomplished musician. But he gave up all for a life with the poor and degraded in China. To me it somehow seemed

as if it must be a greater sacrifice than for many of us. When this trouble burst upon us he was just on the threshold of his life work, fresh, and strong, and hopeful, albeit alone in that great city, while his blessed wife and precious baby—his little miniature self—were for a few months away in the home land. I will not repeat other words of faith, and love, and heroism which he wrote, but only mention one short sentence. He buried a letter to his wife, but fearing it would be dug up by the Boxers, he left a verbal message for her. "When my boy is twenty-five years old I want him to come back as a missionary to China." It was his last word of undying love for China before his own holocaust. How plain it is to see that his love for this people was but intensified by the strain of suspense and suffering.

Ah! love is a strange plant. The clouds cover all its sky. The biting frosts seize and hold it fast. It is cut down. It is torn up by the roots, crushed, burned to ashes, LOST. Yet suddenly you turn and find it larger and fairer than ever. It has budded and blossomed, and all the air is fragrant with its heavenly aroma. It is so that we have learned something new of love.

Faith, hope, and love, what a triad of graces. Here is the great equipment for the missionary.

Finally *we have learned not to trust to all we have learned, or to any past experience.* How infinitely easy to lose the blessing and grace of it altogether! But oh, in great humility and distrust of self to walk in the shadow of the cross, and evermore cling close to Him. So only may we hope to finish our course with joy, and hear at last the glad "well done."

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### *The Missionaries in China.*

[Reprinted from *The London Spectator.*]



IF all the questions to be settled with China, this of the missionaries is perhaps the most difficult and perplexing. We do not believe that their preaching was the main cause of the recent explosion; which was, we have no doubt, an expression of national wrath at incessant and unrepelled aggression, but we do believe that a savagely bitter feeling exists in China against missionary effort. It does not matter much whether it is general, or, as the missionaries allege, is confined to the literati, for the literati rule; but, as a matter of fact, it must be very widespread. The hideous charges constantly circulated against Christians could only be acceptable to minds saturated with hate, nor would every anti-foreign edict give prominence to missionary effort unless this was regarded by men who must know their countrymen as an

effective instrument with which to rouse the people. Besides, the facts speak for themselves. Not only have the missionaries been attacked all through China, but their Chinese converts, who are peaceable students, husbandmen, and artisans, have been murdered wholesale. Twenty thousand native Christians are reported slain, and it is believed that something very like extirpation has been ordered, and wherever it is not too dangerous is going on. The temper of the Chinese, in fact, is exactly like the temper of the Romans in the time of Diocletian. The ruling class consider that the Christians are upsetting the principles upon which their empire rests, while the populace hate them as gloomy sectaries who have placed themselves outside all that they venerate, and who habitually deride or denounce all pleasant and "reasonable" ways. Sir Alfred Lyall once pointed out in one of those illuminating "Asiatic Studies" of his, which are, we fear, too wise to be popular, that the Chinese government was always tolerant of sects which it could assimilate into its system, cherishing, for instance, three official cults, but that it was merciless to all creeds, like Christianity and Islam, which stood outside its authority. Its idea about them is to kill out their votaries when it can, and to persecute them when it cannot. That seems to Europeans monstrous, and it is monstrous, but nothing is gained by ignoring facts, and Prince Tuan is not a bit worse as regards Christians than Galerius, the colleague and friend of Diocletian. The Mandarins are not more merciless in their treatment of converts than the polished Roman nobles, who probably believed nothing, but gave Christians to the lions to protect their system; and the mob of a Chinese city is not more brutal than the Roman citizens who watched and exulted in the torture of Christians in the arena. Pity for outsiders was born of Christianity; and, but that Europe is armed as well as Christian, the Christians throughout Asia would either be slaughtered out, or, adopting in their despair a military organisation, would extort toleration from their enemies by arms. There is no chance that the rulers of China, even if they become "Reformers," will cease to hate Christians, and very little that they will, unless compelled, cease from a persecution which, at least as regards their own subjects, will every now and then become murderous. Christianity will remain for years to come suspect in China, a great if not a dominant cause of popular, possibly even of official, outbreaks. We cannot expect a Chinese literate to be wiser or more humane than Pliny, and Pliny would have wrapped his world in flames rather than surrender the right—though he did not particularly care to use it—to punish Christians as anti-social, anti-Imperialist fanatics.



Under these circumstances, what is to be done? Li Hung-chang says, "Prohibit missionaries," and a great many statesmen in Europe, as well as a large number of Anglo-Chinese, are ready to accept his advice. It is, however, utterly unreasonable advice if every other kind of business and teaching is to be admitted into China, and it will never be adopted. The faith in Christianity, whether as we believe, it is increasing, or, as so many believe, it is decaying, is still too strong for any drastic or agnostic policy of that sort. No government in England or America which agreed to Li Hung-chang's demand, or refused to make of the outrages of this year a ground of serious complaint, would remain in power six months. The churches would denounce it justly as un-Christian, and the mass of indifferents would suspect it, also justly, of unstatesmanlike timidity. Nor could France or, we think, Germany agree to it. Neither will quarrel with the Catholic church, and the Catholic church, to its credit be it spoken, though often so secular in its objects, is in earnest in protecting its missionaries, especially in China, where it has made great efforts and has, we fancy, great hopes. France is certainly not more agnostic than it was thirty years ago, and the persecution of the Christians—a really awful one, which involved huge massacres—brought on the Princes of Annam a memorable retribution. The persecuted died in scores of thousands, but the persecutors lost their freedom and their power to persecute. We may, we think, class the policy of prohibition among those proposals which do not need discussion because on the face of them they are impracticable.

Nor can we fully accept Lord Salisbury's alternative. His idea is that missionaries should be voluntary martyrs, should, that is, accept, as the early disciples did, the dangers inherent in their profession, should preach and teach without flinching, and then, if the evil powers of the State raged against them, should offer their necks quietly to the executioner. That is lofty advice in its way, and has been acted on ere now with the best effects, the blood of the martyrs proving to be the seed of the church, but as a deliberate public policy for the year 1900 it is not, we think, either just or practicable. It is not just because, while all other teachers are protected, and especially those who teach Chinese how to kill artistically and successfully, it is hardly justice to refuse to protect those who are teaching Christianity. There is nothing so bad in Christian teaching that those who make it the occupation of their lives should be regarded as outlaws and given up to any one who likes to despoil or kill them. The spiritual truths of Christianity cannot injure even the Chinese, while its ethical truths are nearly identical with those of Buddhism, which is one of the

three religions officially acknowledged, and, so to speak, "established" in China. Besides, we must remember the facts of our time. To expect, in an official way, the patience of martyrs from missionaries, and to announce that they would never be avenged, would be to give them up to Mandarins to massacre at discretion, and in a year or two would so shock the national conscience that we should have half the journals of the empire preaching a new crusade. Lord Salisbury perhaps thinks, as we notice many journalists think, that such a policy must be successful because no missionary would enter China; but if he does think so he does not understand either his countrymen or Christianity. Hundreds would go, as they went to Polynesia, taking their lives in their hands, and the first of them who attracted attention at home, attention like that given to Livingstone, would be protected, if it took three campaigns to do it. Lord Salisbury's counsel may be logical, but there are limits to logic, and when it enjoins average Englishmen to allow an excellent Englishman to be slowly sliced to death for preaching Christ to heathen who want to hear—for if they do not want they need not do it—logic will go by the board. The impulse which Clovis avowed is still in a good many of us, and the second policy therefore may, like the first, be dismissed as impracticable.

What, then, is to be done? Practically, there is nothing to be done except to continue the existing system, which is to consider the missionary in China, whether Protestant or Catholic, as a person visiting China upon his lawful business, and therefore entitled to as much protection as the buyer of curios or the dealer in champagne. If the Chinese find that his converts are becoming rebels, or that he protects his converts against ordinary laws, let them "escort him to the frontier" as European governments do. His case can then be discussed with the Ambassador, and redress be refused or obtained in the ordinary way. No missionary wishes to be placed above the law, or if he does wish it—human nature being weak and Mandarin prejudice strong—he cannot have his wish, and must endure laws which he thinks unrighteous like other folk,—that is, as best he may. But to put a brand upon every missionary and declare that of all mankind he alone is not a citizen or entitled to protection under treaties, to sentence a preacher of Christianity to torture because he preaches successfully, is not, we think, commonly just, and is not, we are quite convinced, a plan with which it is safe to go to the country. If cannibals eat missionaries the average Englishman may not care, but when he is asked to tell the cannibal by proclamation that he may feast as he pleases and no one will mind, he will begin to ask himself if he really pays taxes for that, or if that is the real meaning of sane Imperialism.

*Women's Conference on the Home Life of  
Chinese Women.*

BY MRS. J. L. STUART.

**T**HIS Conference had its opening session on Tuesday, November 20th, and continued for four successive days, ending on Friday, November 23rd. It was preceded by a reception given to Lady Blake on Monday, November 19th, by the committee of ladies, at the hospitable home of Mr. and Mrs. Addis, No. 26 the Bund, where an elegant tea was provided for the entertainment of the guests. Here were gathered many resident ladies of Shanghai with their husbands and friends, including a number of visiting missionaries, to extend a welcome to the gracious lady who had so kindly come from Hongkong to preside over the Conference. It was a delightful social occasion, and formed a fitting introduction to the busy days of work which followed.

The program was prepared for *three* days, but the interest and material expanded into an overflow session on Thursday.

The speakers and their subjects were as follows:—

*First Session.*

President's opening address.

Treatment of Children;—Miss Lattimore, of Soochow; and Mrs. George Parker (Chinese), from Honan.

Daughters-in-law;—Miss Silver, Shanghai; Dr. Kilborn, Szechuan; Mrs. J. L. Stuart, Hangchow.

*Second Session.*

Early Betrothals;—Mrs. Culverwell, Szechuan; Mrs. Hawks Pott (Chinese), Shanghai.

Slave Girls;—Dr. Ida Kahn (Chinese), Kiukiang (paper read by Dr. Mary Stone, her class-mate and fellow-worker); Mrs. N. P. Anderson (Chinese), Shanghai; Mrs. Hope Gill, Szechuan; and Miss E. E. Mitchell, Wuhu.

*Third Session.*

Foot-binding;—Dr. Kilborn, Szechuan; Miss French, Hangchow; and Mrs. Easton, Shensi.

Marriage;—Mrs. P. F. Price, Chêkiang; Mrs. Cecil Smith, Kweichow; and Mrs. A. P. Parker, Shanghai.

*Fourth Session.*

Funeral and Social Customs;—Mrs. Pruett, Szechuan; Mrs. Timothy Richard, from Shansi; Miss Laura White, Kiukiang.

The opening address by the president was scholarly in composition, and delivered in a beautifully clear, distinct utterance, so

that it was listened to with pleasure and eager attention by the large assembly of women composing the audience. As was naturally to be expected the speakers were largely from the missionary body, though several ladies of the Shanghai community added their voices by way of comment or question and showed an unvarying interest in all the discussions. There was a large amount of valuable information contributed, interspersed with a free expression of opinion for or against the practices prevailing in the Chinese home life. Some remedies were suggested, though anything like severe condemnation, or a crusade against existing customs, was studiously kept in the background, as this was not the primary object of the Conference. An exception was made in the case of foot-binding, which found not one advocate in its favor, even by way of apology. Its evil results on the Chinese women and girls were shown up without reserve, and it was condemned with one voice as a cruel, senseless custom, holding in bondage many millions of our sisters in this land. Mrs. Little found a strong army behind her in the lady missionaries, who know so much of its miseries by contact with them, and are unremitting in their efforts to do away with a practice which causes so much suffering.

The subject of slave girls drew out varied and earnest protests against this gigantic evil, especially that branch of it which deals in buying or kidnapping little girls in the interior and bringing them to the coast for nefarious purposes. Although some modifying circumstances were mentioned about family slave girls, the *principle* was condemned unsparingly, and it took a firm hand on the part of the president to keep back the more zealous from at once inaugurating measures to combat the evil. All hearts were deeply touched by the beautifully pathetic appeal of Dr. Ida Kahn, interpreted in equally as beautiful a manner by her friend, Dr. Mary Stone. Being Chinese girls themselves, they could speak with feeling and authority. Tears flowed freely on listening to the recital of incidents from personal experience, and few hearts could resist the earnest pleading for the abolition of a practice which is bringing sorrow and shame to so many girls in China.

As to marriage, funeral, and social customs, great variety was found to exist in different parts of China, and while much was held up for criticism, much was also found to be harmless, and much even to be commended. Of course native superstitions and religions are largely blended with every fibre of the social fabric, and knowledge of these throws light on all their customs. As it did not lie within the province of the Conference to discuss how far it was becoming in the Christian Chinese to conform to these customs, remedial measures were not in order, and no changes were suggested of practical value.



The treatment of children was discussed from several points of view, and while many instances of maltreatment were related, on the whole the consensus of opinion was that children got their share of love and attention in China, and held a place of importance in every class of society. Grinding poverty and blind superstition are at the bottom of much apparent mistreatment, as well as a lack of responsibility for one's own offspring, as evinced in the bartering of little ones soon after birth, for convenience or economy.

The chronic subject of daughters-in-law and mothers-in-law was fully presented, even the latter finding a friend among the speakers. Although their relations are more exacting and obligatory according to Chinese ideas, and the existing patriarchal system requires the retaining of sons and their wives under the ancestral roof, still the underlying principle is the same in all countries, and the miseries entailed in China are due in great measure to the low estimate of woman in general and the natural wicked heart unenlightened by the rays of Christian love in the home. Even early betrothals, with their train of evils, have a bright side, when the little daughter-in-law grows up in the home of her future husband, and is spared the shock of going into a home all unknown and strange.

At 5 p.m. on Friday, a public meeting was held, when a crowded house testified to the interest of the outside world in the Conference. Lady Blake also presided on this occasion. Bishop Graves gave us the principal points in a Chinese marriage from a legal standpoint, and what features were specially objectionable in the case of Christians. Mr. James Jones gave some account of the factory girls under his observation. Of course this is a new development in China. One effect is seen in the improved estimate of girls, as the good wages they receive makes them an important factor in the family. They also become more self-reliant and independent, while a change for good is manifest in their dress and manners. Dr. Allen gave a brief but interesting sketch of his forthcoming volume, "The Treatment of Its Women the Test of a Nation's Civilization," showing most conclusively that China's true progress will depend on the position her women are to occupy in the future. Dr. Mateer was eloquent in his presentation of the career of woman in China under the enlightening influence of Christian education. Mr. Richard spoke of remedial measures, which he expressed under one word—*Comparison*. The secret of Japan's sudden rise to greatness was in sending abroad intelligent men to gather from Western nations all those things which were better than her own and incorporating them into her own life. If China would begin to *compare* herself likewise, there would soon be a different state of things here. Pour in the light, especially the blessed rays of the gospel, and the sense-

less superstitions and customs would soon vanish like the fog and mists before the morning sun. Mrs. Fitch made an earnest plea that the beneficial effects of the Conference might appear in some determined effort to "right the wrongs" most obvious in the "Model Settlement" of Shanghai. The closing address by the President was vigorous in style, and delivered in a graceful and dignified manner. Thus closed a Conference full of interest, and we hope not devoid of practical benefit. Every morning session closed with prayer, and we hope that God's blessing rested upon it. We believe that a new loving interest has been kindled in the hearts of many women on behalf of their less favored sisters in the homes of China.

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## Educational Department.

REV. E. T. WILLIAMS, M.A., *Editor.*

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Published in the interests of the "Educational Association of China."

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### *Political Studies in China.*

BY C. M. LACY SITES, PH.D.

THE purpose of this paper is to outline a scheme of study of the science of politics, including economics and sociology, for Chinese young men. My especial aim is to suggest the connections between the general principles which must be taught and the local conditions which must afford the basis for inductive study. I will not discuss the advantages to Chinese youth of going to foreign countries to pursue their studies. Most of them must study in China, and it is the course of study in colleges in China with which we are concerned. The Chinese have a native proclivity for political philosophy; their social instincts are strong, their economic activities are well developed, much of their scholarship looks toward official position as its end. They are ruled, theoretically, by their trite maxims and hoary traditions. It is impossible to train this ponderous growth of tradition and theory into scientific order and fruitfulness; but it seems quite possible to use the same roots and the same soil and graft into the old stems the productive ideas of Western political science.

Four years ago, when I was entering on a special course of study in the School of Political Science of Columbia University,

New York, I was asked by the Secretary of a great Missionary Society what I expected to do afterward. When I answered, "I want to go to China to teach political science," he laughed at the idea; but to-day the representatives of that Missionary Society are among the foremost advocates of a native reformed government in China. At this moment, as a consequence of the startling events of the past summer, two facts are forced upon the attention of teachers: First, the want of efficient government in China; secondly, the evident political capacity shown by individual officials in the home service and in the diplomatic service. A third condition may also be noted, namely, the very general disposition among intelligent Chinese to search out and put into operation better plans of government. All this indicates that Chinese students may be found, qualified and eager to study politics and economics as taught in Western schools; and that there will be work for them to do in the service of their country.

I suppose the fact above all others that strikes the observer of Chinese methods of thought and conduct is that they are instinctive rather than rational. Instinct is synthetic—it reaches the end without a distinct appreciation of the various elements which make it worth seeking or of the means by which it is attained. Modify the conditions and instinct is at a loss—it must begin the whole process over again. Chinese governmental forms, as M. Simon has pointed out very clearly, are like their written characters—synthetic; the elements of the State not being differentiated with precision, reform practically involves revolution. It is the same way with their economic life. Cost of transportation, for example, as an element in value, is not separately grasped in any such vital way as to prompt a search for improved means of transport. Mr. Colquhoun shows that coal from the mines in northern Honan, after being carried only thirty miles, commands a price five times that paid at the pit's mouth.

It is the glory of the "scientific method" which has now been applied to all branches of knowledge that it makes a better state of things possible by pointing out clearly where the present state of things is at fault. It is analytic first; then, by selective synthesis, it proposes to make a new heaven and a new earth.

The purposes of the teacher of political science in China, as of the teacher of whatever science, everywhere, must be to inspire the student with the scientific spirit; to lead him out into the world of facts which he finds about him; to guide him in observing, analyzing, and classifying these facts; to put before him the general principles which other investigators have deduced and wrought into the form of a "science;" and finally to give him every facility for

bringing his reasoned knowledge to bear upon the problems of society and government. That there are students qualified to do this sort of work, no one who has had experience with the higher grades of education in China can doubt. The practical question is, how to adapt the course of study to the student and to the uses he is to make of his knowledge.

Without attempting to suggest at this time a formal curriculum, it may be useful to set down, in a somewhat specific way, some of the principal sources of materials for practical work. Laboratory work, properly directed and supplemented with theory, is the key to educated efficiency. The student, especially in China, where scholars are all theorists, must learn to work on the facts and conditions which are close about him. We may first note the native sources, then the foreign sources, of materials with which the student ought to deal at first hand.

#### NATIVE MATERIALS.

1. Aside from the numerous translations of foreign works, the Chinese student is already familiar with a long line of dynastic history and a great deal of political philosophy. He has studied Confucius, Mencius, and the wisdom of the Emperors who were also sages. His study of these classics may have given him very little practical knowledge of politics and economics, just as the possession of these classics has given the country very little practical progress. But the quick response that flashes in the eye of the intelligent Chinese student when a foreigner cites a classic incident shows that the spirit of politics is alive and only waiting to be awakened.

2. The Chinese student is acquainted, by heredity if not by observation, with a marvellous political organism, a national state which owes its historic continuity to the unique combination of two apparently antagonistic plans of government—democratic at bottom, autocratic at top. The two important political concepts of liberty and authority are here exemplified on a scale that can hardly be paralleled elsewhere.

3. Family law as the basis of executive authority, and clan-relationship as the basis of juridical responsibility, are rather primitive notions to be found in every-day practice; but the Chinese student who has been trained in these ideas, as all Chinese youth have been, is not ill-prepared to extend his view to take in the notions of constitutional government and the guarantees of justice and equity which have found their highest development in the English common law.

4. Agriculture, as practised, is so systematic as to afford the basis for convenient study of returns for labor and capital invested, variety of products, plan of marketing, and the sort of living that



the millions of farmers in China make for their families. The plan of land holdings and the communal life of the village are fields for sociological study, ready to hand.

5. The activity of trade in all cities and the racial characteristics which appear in keenness of bargaining, commercial honesty, large enterprizes, and merchants' guilds, all illustrate in a vivid way the working out of the economic laws of value and distribution, of demand and supply and profit.

6. In manufactures the system of house-industry is exemplified to a larger extent than can be found in any other country. Every native knows something of the process of changing the cotton-ball into cloth, the cocoon into silk, the tea-leaf into the commercial article ready for shipment, or some other of the home manufacturing operations which abound, and he is all the better prepared, if he be a student, to investigate and appreciate the vast economies of the factories which are now to be found in increasing numbers, especially near the ports.

These sources of material are purely Chinese. To them might be added the political material found in Chinese histories of recent times, in the *Peking Gazette*, and unofficial bulletins descriptive of the civil service, in official proclamations and the actual procedure in the carrying on of central and local administration. But these sources, when purely Chinese, show up so antiquated as compared with the foreign activities which now touch elbows with them and the foreign publications which describe them that they need not be dwelt upon. We pass on to note some of these imported materials.

#### FOREIGN MATERIALS AT HAND.

1. The Reports of the Imperial Maritime Customs must fill the place which in Western countries would be filled by the reports of the ministries of finance, trade, and post-office. Most important supplements to these reports are the special reports of foreign consular officers, representatives of foreign commercial bodies, and especially the publications of foreign bureaus of statistics, some of which have recently devoted large volumes of their current bulletins to a presentation of the latest information about China's trade and resources.

2. For practical illustrations of Western administrative methods, nothing could be more effective than the "Settlements." A municipal government such as that of Shanghai has not only to meet the problems of a municipality at home but must also adapt its rule to the multitudes of natives over whom it assumes authority. It thus becomes an object lesson not only in ideals but in methods for the Chinese student who must face the problems of sanitation, roads, taxes, and general good order in Chinese cities. The unique task

assumed, in the last few months, by the foreign authorities at Tientsin—the task of systematic and liberal administration of the government of the native city—ought to have a far reaching influence.

3. The consular courts throughout China, where extraterritorial jurisdiction is exercised by the various foreign governments over their own nationals, afford peculiar opportunities for observing Western principles of judicial administration in practice.

4. The much-debated authority of Christian nations to interfere, under the treaties, for the protection of native Christians from religious persecution, is a fruitful field for thought. It leads, on the one hand, into a study of the sphere of civil liberty and social toleration in China, and on the other, into a weighing of the validity of the claims of Christianity, as put forth by some of its apostles, to the exercise of active political influence; and it is likely, all in all, to lead to a conviction that this Western faith has an expansive energy in itself which need not be enforced by political power and cannot be resisted by ancient custom. Aside from the question of a protectorate over native Christians, the protection of missionaries themselves, which includes, to a considerable extent, the protection of their disciples—and this in defiance of general public and official sentiment—is a remarkable chapter in international law.

5. The chain of events whereby, in one hundred years, China has been forced into diplomatic intercourse with Western nations, is a study full of interest to every student of politics, and preeminently so to the Chinese student. The blue-books of the last five years are a mine of rich diplomatic material. Commercial negotiations, industrial concessions, and long leases of strategic posts to the maritime powers that had need of them, are facts that have already raised in the minds of Chinese students questions of Why? and How? and, What ought to be? and, How can we make it what it ought to be? Some of them are ready to devote their lives to finding the answer.

6. Military organization and activity is not so directly a part of political science; but valuable object-lessons in war-making, as a part of the statesman's art, have been presented to China in recent years. The presence of the troops of the great fighting powers, not only in action, as in the north, but in quiet readiness for defensive operations, as at Shanghai, has afforded an unusual opportunity to study the causes of military supremacy. The seed-thought falls this year into more receptive minds than in 1842 or 1860. The efficient ideas come, not so much from

“reeking tube and iron shard”

as from the spirit of the freeman behind the gun and the morale of the force under leadership which

“can rule and dare not lie.”

*Notes.*

THE eighth and ninth reports of "the International Institute" by Rev. Gilbert Reid, D.D., furnish some very interesting reading. The circulation of the former was delayed by the Boxer outbreak, which severed communications with Peking just as the report was about to be mailed. The gathering storm is reflected in its pages. The official attitude toward the proposed Institute appeared as one of timidity or hostility, and all the encouraging promises of two years before were coolly ignored. Sheng Taotai, as he is commonly known, could give no encouragement, and said he had never known opposition to all new ideas to be stronger. He made a good suggestion, however, which we think Dr. Reid will do well yet to carefully consider; that is, to establish the Institute in Shanghai. The hope of China, after all, is in younger men, and they can be better reached from Shanghai than any other point.

The rather discouraged tone of the eighth report is emphasized in the ninth, which gives a brief account of the siege and the effect of the uprising on Dr. Reid's plans. It is perhaps hardly fair to say that his tone is a discouraged one, though the circumstances are quite sufficient to justify some depression of spirits. "The scheme of the Institute," we are told, "is in abeyance." The tide is already on the turn, however, and the returning flood, as we believe, must carry the enterprise to a successful issue, though Dr. Reid may find it necessary to modify his plans somewhat. The demand for the "new learning" will be greater than ever within a few months, if we read the signs aright and educational institutions of every sort will be in high favor.

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We call attention to the issue of a notable work by Rev. J. Lambert Rees—"A History of Ancient and Modern Nations; Part I. Ancient History."

It is published by the Society for the Diffusion of Christian and General Knowledge, and is beautifully printed in large type on white paper, the ten volumes of which it is composed being put up in a neat blue case. The price, \$6.00, is not high for a work of this class, but it puts it out of reach of many who would profit by reading it. We trust a cheaper edition is to be issued later.

We are sorry to see the existing confusion with regard to the transliteration of foreign proper names is further increased by the formation of a new list, which apparently has nothing to recommend it as against others in use. It is particularly unfortunate that many names long known to the Chinese should be given in strange characters.

But aside from this slight blemish the work deserves high praise, and we trust it may find a wide circulation.

The annual meeting of the Society for the Diffusion of Christian and General Knowledge among the Chinese was held at Shanghai on December 6th, and very largely attended.

Mr. Byron Brenan, H. B. M.'s Consul-General, presided, and made a brief address which impressed those present as rather pessimistic. His remarks implied that the Western powers were largely at fault in abandoning those who by their encouragement had been led to the adoption of Western ideas and methods.

Other interesting addresses were made by Rev. F. L. H. Pott, C. L. Addis, Esq., R. W. Little, Esq., Rev. Mr. Lewis, Dr. Jas. Butchart, Rev. Mr. Sweet, Rev. Henry M. Woods, D.D., and Cornelius Thorue, Esq.

The report presented reviews of the secretary's visit to the United States last spring to attend the Ecumenical Conference in New York, and deals very fully with the present critical situation of affairs in China. It need hardly be said that the circulation of the Society's literature has greatly fallen off during the past year.

The working staff has nevertheless been increased, and seven persons are now giving their whole time to the preparation of books which will, no doubt, prove of great service in the near future. The educational scheme devised by the Society in connection with the Educational Association was not permitted to be brought to a practical trial, but we feel sure that it will find much favor with the students of the empire after the present disturbances shall have ceased. Such a scheme, like that of the university extension courses so popular in some parts of the West, though it can never replace the college, will do much to make learning popular, and will reach the thousands while our colleges are educating their tens or hundreds.

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### *Wm. Burns' "Serious Thoughts."*

I find in a copy of the Hebrew Bible which was once the property of William Burns, the founder in China of the English Presbyterian Mission, the following list of "Serious Thoughts for Ministers of the Gospel." In the hope that some of the readers of the RECORDER will find them both interesting and useful, I send them to the Editor. Each thought stands by itself and is a quotation from some famous author of the past. They are as follows:—

The grand scope of the Christian ministry is to bring men home to Christ.—R. HALL.

I see that spirituality of mind is the main qualification for the work of the ministry.—URQUHART.

Your work is to save souls.

Whatever you are, remember you are a minister.

The readiest way of finding access to a man's heart, is to go into his house.—CHALMERS.



In preaching study not to draw applauses, but groans from the hearers.—JEROME.

A minister who is "a man pleaser," is a soul destroyer.

Let every minister, while he is preaching, remember that God makes one of his hearers.

Let Jesus Christ be all in all; study Christ, preach Christ, live Christ.—M. HENRY.

Preach no sermon without lifting up your heart to God, both before and after its delivery, that it may be blessed to the people.

One soul converted to God is better than thousands merely moralized, and still sleeping in their sins.—BRIDGES.

Melancthon says of Luther, "I have often found him in tears praying for the church."—Funeral Sermon, 1516.

Frequently visit your Sunday schools, if it is only to walk through them.

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers."—Acts xx. 28.

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## Correspondence.

### CHRISTIAN WORK AMONG THE CHINESE IN YOKOHAMA.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: I was much interested in Mr. Loomis's account of mission work among the Chinese in Yokohama in the RECORDER of November. As having had a slight connection with the first effort on behalf of the Chinese, by your kindness I wish to add a word on the origin of that movement. At the week of prayer held at the beginning of 1892 the question of the evangelization of the Chinese was impressed on several hearts. Soon after that time I happened to be passing through Yokohama on furlough from Canton. Through the pastor of the Union Church I heard of what had transpired during the week of prayer. In his company I visited several of the shops owned by Christian Chinese and got from them certain promises of money if a catechist could be

found to undertake the work. An able and experienced catechist was obtained from Canton, and for nearly two years he laboured for the conversion of his fellow-Cantonese, for the great majority of the Chinese in Yokohama hail from Canton. This catechist was obliged to relinquish his work and return to his home, because of the war which broke out between China and Japan.

I am, yours truly,

WM. BRIDIE.

CANTON.

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### LETTER OF SYMPATHY.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: Our annual conference took place a short time ago under the presidency of the Bishop of Victoria, and a resolution was passed during its session requesting me, as the secretary of the Mission, to write a letter to your widely-circulated magazine, conveying our sincere sympathy to the members of the various missions in the north which

have been involved in the late terrible destruction of life and property, and accordingly I am asking you to be good enough to insert this letter in your next issue. We in Fuhkien have been so marvellously preserved this year that we feel specially grateful to God for His goodness, and also to our many friends, both at home and abroad, whose prayers have been offered on our behalf. For those who (speaking after the manner of men) have been less fortunate than ourselves we feel deep sympathy, knowing that "if one member of Christ's mystical body suffer, all the members suffer with it." May God speak peace to even mourner's heart and bring good out of all the seeming evil.

Yours sincerely,

LL. LLOYD,

*Secretary Fuhkien C. M. S.*

The Annual Conference of the Fuhkien Mission, C. M. S., is once again a thing of the past. The disturbed state of some parts of the empire did not lessen the number of attendants or in any way lessen the interest of the proceedings. Progress was reported in most places, though here and there enquirers have turned away, scared by the wild rumours everywhere current, and in a few instances we hear of baptized Christians who for a time at least walk no longer with us. It was very noticeable that almost all the speakers spoke of God's marvellous protection during the troubled year and gave instances to show what real danger sometimes threatened. The following statistics will be of interest to many of your readers: Total number of the Christian community connected with the Mission about 21,500, of whom a moiety are baptized and the rest catechumens; contributions for religious purposes, \$9,500; baptisms, during 1900, 931.

LL. LLOYD.

The following note from Dr. John arrived too late to admit of insertion in his article on Dr. Muirhead. All will be pleased to note the changed condition of the people where he was visiting:—

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: Will you kindly add the following P. S. to my article on my friend Dr. Muirhead:—

Dr. Muirhead took his full literary curriculum at the University of Edinburgh, and studied divinity in Glasgow at the Relief Theological Hall (afterwards the United Presbyterian Hall). He was at Cheshunt only for a short time, until final arrangements were made for his departure for China.

I think the above will put the matter right. In my article I refer to Dr. Muirhead's relation to Cheshunt, but, so far as I remember, I make no reference to his relation to Edinburgh and Glasgow.

I am here (Tien-men) with Mr. Bonsey, Mr. Robertson, and Dr. Wills trying to re-establish the mission at Tsao-shih, which was rioted in June last. We called on the magistrate yesterday and met with a very cordial reception. We and the magistrate are now on our way to Tsao-shih, where we shall meet with the gentry of the place and talk matters over. We are going by boat, and the magistrate is going overland in his chair. We shall have no difficulty so far as the re-establishing of the mission is concerned. The people in all this region are perfectly quiet, perhaps more so than they were before the beginning of these troubles. There is, besides, the question of indemnity. That also will be settled in time; but it won't be brought to a final conclusion on this visit. The justice of the claim is admitted, but they are not prepared to pay it all at present. It is a great joy to find how completely the excitement of the past few

months has died down and how thoroughly the old friendliness has been restored.

Yours sincerely,

G. JOHN.

TIEN-MEN, 6th December.

A MISSIONARY EXECUTIVE.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Having been repeatedly on the point of writing to you on the above subject during the anxious months through which we have passed, I am greatly pleased to see it discussed in the secular papers as well as in your valuable monthly. It seemed to me the air was full, at times, of misrepresentations of the missionary body, and that these were frequently of such a damaging nature that a full, effectual, and authoritative answer should have been drawn up and published both promptly and widely. Many doubtless, like myself, often asked themselves on seeing these misrepresentations, insinuations and, especially, the ill-timed propositions to restrict missionary activity in the future, Who will reply? The answer that occurred to me usually was something like this: Some one may write meekly and apologetically to his (home) church paper; or, some one may attempt a vigorous and misdirected defence; but most likely we shall be reminded of the truism that what is everybody's business is nobody's business. And, has it not been the case thus far?

Now, I am not sure that *missionary executive* is just the right name. What we want is not a committee to take binding and final action in a given case, but a committee that would have a close watch on the course of things during the period of reconstruction upon which we are entering, advocate the claims of missions in the

proper quarters, correct damaging misstatements, and reply to such "flings" as may deserve notice. Representations of the situation from the missionary view point to the home Committees, Boards, and churches will doubtless be repeatedly called for by the great interests involved.

It seems to me therefore the majority of the committee should be residents of Shanghai, so that urgent matters might have prompt attention.

And, secondly, the committee should be made representative by appointing one member from each Society not represented at headquarters. These could be consulted by correspondence on matters of less immediate urgency, though possibly of no less importance.

Meanwhile, I dare say all concur in the memorandum drawn up by the brethren in Peking, headed by the venerable Dr. Martin, and in the resolutions passed by the missionary mass-meeting immediately after the relief of Peking. It is to be hoped that these bodies will continue to act as in the above instances until a more representative committee is organized.

Yours truly,

F. OHLINGER.

FOOCHOW.

REPLY TO JULIAN RALPH.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Julian Ralph tells us some things that are well worth considering; but of course there is another side to even the most pat of his criticisms.

There may be missionaries in China who are here because they could not make a living at home; but I have never yet been personally acquainted with such a missionary, though I have resided in China over twenty years, net. It is

true that many of our American missionaries were, in their boyhood, farmer lads and the like, as were also Lincoln and Garfield, our two American martyr presidents. It is also true that a large proportion of our best scholars, preachers, statesmen, etc., were farmer lads and the like; and this same is true of some of our best missionaries.

It is true that young missionaries very often come out with impracticable ideas; but it is also often true that they get rid of them in time. The test of their fitness is not so much the notions they may bring with them as the discernment which they manifest after they come in contact with the people. Some years ago one of these country boy missionaries joined a certain station, and after a few months an older missionary, while at a distant out-station, heard the preacher in charge ask a preacher from the central station, "Is the new missionary good (仁愛)?" "Yes," was the answer; "all the missionaries are good, but this one is wise (有智慧)." Yet this same wise missionary started in to have a Chinese personal teacher who did not use tobacco; but he soon had to discharge his teacher for smoking opium as well as tobacco. Yet, later on, with added years and experience, he did some effective work in inducing the Christians to give up wine and tobacco.

Some twenty odd years ago a young woman joined a certain Mission, and on her arrival, as it was in the heart of the Chinese residences, the ladies of the Mission all came out together to meet her; but she said afterward: "I was shocked at the sight; such a set of pale, draggled out women I had never seen before." Nearly twenty years ago in one of the largest mission centers in China there was a good deal of agitation among some of the younger missionary ladies. They said: "There is not

a man in this city of over ten years' service as a missionary who has not buried a wife." Some of the men had buried *more* than one wife. This question of how far our lady missionaries shall be compelled to conform to Chinese ideas of propriety is a most pathetic one. A decidedly conservative settlement of the question would call for an extra supply of marble monuments and touching epitaphs.

There is no question but that the greater freedom of our missionary ladies is a stumbling block to the Chinese; for there is not on the face of the earth a more prudish people than the Chinese. Chinese prudery has killed more missionary ladies than the Boxers have; and it is a serious problem what is the right thing to do about it. But there is a growing tendency among the Chinese who meet with us frequently and come to understand our ways and our principles, to say, "That is their way; and it is all right for them." At a certain boarding-school, where English is taught, one of the students put a present on a Christmas tree for a Chinese girl in a neighboring school; but the Chinese teacher reprimanded him for this, and made him take the present away; and when the student protested, saying, "the foreigners do so," the teacher replied, "Yes, and so may we when our hearts are as pure as theirs." A Chinese preacher once said to a young lady of his mission: "I am willing that you should have a seat in the General Conference; but I am not willing that my wife should."

The Chinese woman who has been reared in this atmosphere of prudery cannot safely do many things which an equally susceptible Western woman can do with entire safety; and for this, as well as for other equally strong reasons, no Chinese woman can take the place of the foreign matron or the foreign



young lady. This fact was once very coarsely, and yet tearfully put by an ignorant Chinese Christian woman in regard to the death of the wife of a missionary that "the women *could not* spare Mrs. —, and he *must* hurry and get another." His wife had filled a place in the life of these women which no Chinese woman had filled or could fill in this generation. Our women by their manifestly pure lives, under conditions where the Chinese would not expect their women to be pure, are winning for themselves and for the coming Christian Chinese woman, privileges and opportunities which are essential to the welfare of the nation.

ONE WHOSE WIFE SLEEPS IN A  
CHINESE GRAVE.

APPEAL TO STUDENT VOLUNTEERS.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: I take great pleasure in sending you for publication in the RECORDER the appeal now being sent from student volunteers in China to Christian students in North America, Europe, and Australia. We hope it will stimulate many able and spiritually-minded students to squarely face the opportunities presented in China for spending life freely and forcefully for the kingdom.

I am, Dear Sir,

Yours faithfully,

ROBERT E. LEWIS.

*To Student Volunteers; an Appeal  
from China.*

We, former student volunteers from the United States, Canada, Great Britain, Germany, and Scandinavia, who are now missionaries in twelve different provinces in China, and assembled in Shanghai, December 18th, 1900, unite in this message to student volunteers in our home lands.

The churches, hospitals, schools, and homes of Christians have been generally destroyed by the Boxer uprising in a territory five times the size of Great Britain. Thousands of Christian Chinese have died for the faith. More than 130 Protestant missionaries have been murdered and many others have been incapacitated, by their sufferings, for missionary work. Yet we are confident that these days of persecution are soon to give place to an unprecedented opportunity for a great spiritual awakening in the Chinese empire. It is, therefore, with intense and prayerful earnestness that we urge you to come to China.

We have not lost faith in the Chinese, nor in the transforming power of the gospel of Jesus. These awful persecutions have strikingly revealed the heroic qualities of the Chinese Christians. We believe that He would have this people evangelized in this generation, and that His is the power.

In place of the murdered missionaries, and in view of the enlarged possibilities for work among the educated classes, a large increase of the missionary force is imperative. We therefore urge upon consecrated student volunteers the opportunity presented in China. We ask each of you personally: Does God desire your help in winning this greatest heathen nation to Himself?

DR. HARTWELL, FOOCHOW.

We have been permitted to make the following extracts from a private letter, telling of the seventy-fifth birthday of Rev. Charles Hartwell, of Foochow, who came to China in 1853:—

Mr. Hartwell's 75th birthday was a perfect day, except in the absence of Mrs. Hartwell. The students filed over in perfect silence at 8 a.m. and opened the day by making the sky fairly blue with fire crackers. All the morning, friends

sent in some gifts of flowers or fruit until the house was filled with fragrance. The entire Mission were represented at the dinner, although some were still absent in Japan, and just as the poems written for the occasion by Mr. Hubbard and Mr. Walker were being read, your telegraphic congratulations arrived. Then Mr. Hinman, on behalf of the Mission, presented Mr. Hartwell with a handsome silver-headed cane with the inscription: "In His favor is life," and also presented a croquet set to help keep him young!

As it was Wednesday afternoon, the regular time for our Mission prayer meeting, this followed immediately after dinner. The subject was Shao-wu, our afflicted station.

Just as the prayer meeting closed, the students of the third year of the college came with scrolls and root-figures as gifts, and at 6 p.m. we all were invited to the college to a reception given by the higher classes. At the close of the reception other gifts of vases and a heavy brass bowl were presented, closing just twelve hours of celebration. Last year the English Mission here celebrated his birthday by presenting him with a fine stereopticon. This year his children presented him with a large portrait of himself and other small gifts.

#### RE WORKS IN PREPARATION.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: 1. Please insert in the RECORDER the following: Although it is generally known that the China Mission Conference (Decennial) is indefinitely postponed, there are still some who keep sending answers or letters to 380 Honan Road, about the statistical blanks, etc., sent out in connection with that Conference. Please take note that the falling through of the Conference involves

the abandonment of the attempt to collect statistics. That work will need to be begun afresh later on when the Conference is again taken up. Therefore those concerned will please dismiss the subject meantime.

The foregoing is necessary, as I am bothered still with enquiries.

2. To carry out Mr. Wilson's suggestion at the Monday meeting *re* works in preparation, which is really the duty of a Committee of 1890 Conference now defunct, would it not be well to start in a little corner of the RECORDER a section headed say, "In Preparation," in which *your new publications* (monthly) and other works known to be *in preparation* might be printed each month. I would do the best I can for it. The department should have a standing paragraph at head, "Authors and translators are respectfully requested to inform this department about the works they have in preparation."

To begin with I give the following list:—

Wylie's History of the Reformation.

Miss G. HOWE, Kiukiang.

Conversion of the West Series.

W. G. WALSHE, S. D. K.

Mrs. Gatty's Parables from Nature.

Bushnell's Character of Jesus.

Murray's Spirit of Christ.

White's Eighteen Christian Centuries.

D. MCGILLIVRAY, S. D. K.

Greatest Thing in the World (Drummond). Dr. C. GOODRICH.

Rev. C. E. Darwent's Sermons.

Dr. W. E. MACKLIN.

History of India.

T. RICHARD, S. D. K.

A. B. C. of a National Religion.

W. A. CORNABY, S. D. K.

*All who have such work in view are cordially invited to communicate with the S. D. K., 380 Honan Road, who will do all they can to further their objects.*

## Our Book Table.

In Memory of Rev. William Muirhead, D.D. A sermon preached in Union Church, Shanghai, by Dr. Joseph Edkins. Presbyterian Mission Press.

It was very fitting that Dr. Edkins, a missionary life-long companion and friend of Dr. Muirhead, should prepare this discourse. The two were very closely linked together by many ties, and the one who arrived first in China was also the one to go first to the other shore. Dr. Edkins speaks out of a heart of love, using as a text the words, "He was a good man, full of the Holy Ghost and of faith, and much people was added unto the Lord." There is also given an account of the funeral services at the Cathedral, Shanghai.

**聖道指南** (Shanghai Colloquial). Catechism by Rev. G. R. Loehr, Anglo-Chinese College, Shanghai. 180 questions and answers, with one Scripture passage in proof of each answer. Terms used, **神** and **聖靈**. Though without a preface, the book is presumed for use in schools.

**舊約合參**. Here we have the labor of a native pastor setting forth, according to Usher, a comparative chronological table from Genesis 4004 B. C. to Malachi 420 B. C., with the Chinese sovereigns contemporary with each event, beginning, however, at 2205 B. C. by inserting **夏朝開國**. Such a table may have its uses for Chinese, but the double uncertainty of Usher's dates and Chinese dates can hardly produce profit from such a work.

**童子問道** (Kuan-hua). The writer, Rev. W. Deans, M.A., of Ichang, in his preface states he has three schools in Ichang, for whose

use this catechism is prepared.

**真神** and **聖靈** are the terms used. The Trinity is wisely deferred to Chapter V. Oddly enough the *last* question in the booklet is the first in the Westminster Shorter Catechism. It seems that of making Catechisms there is no end. The style in places seems needlessly diffuse, and even local.

D.

Thirteenth Annual Report of the Society for the Diffusion of Christian and General Knowledge among the Chinese. Containing an account of the Anti-foreign Crusade in China, 25 cents per copy.

This report is unusually good reading; and any one who desires to give his friends at home a clear idea of the events of the wonderful year just passed cannot do better than to mail them a copy of the S. D. C. K. report. Those who have the good of China at heart should *all* read and ponder it. In spite of the heading which meets us at the beginning—"A Terrible Year"—probably no report of past years has been as inspiring as this.

At the recent annual meeting of the Society many testimonies were given to the far-reaching influence and the value of its work by missionaries from many quarters.

It is true, as stated at that meeting, that the names of "Li T'i-mo-t'ai" (Timothy Richard) and "Ling Luh-chi" (Y. J. Allen) are household names, highly revered far and wide through this empire. And if any are disposed to think that the work of this Society and the work of missionaries in general has caused the recent troubles, let them at least console themselves by realizing that in these same

lines lies the cure. Such periodicals as the *Wan Kwoh Kung Pao* and the *Chiao Hui Pao* are looked forward to as eagerly by their readers as the writer remembers to have looked forward in childhood to the Monday afternoon mail which brought that opener of the mind, the "*Youth's Companion*."

The work done by the able corps of translators in preparation of books, etc., is most creditable. The example of two missions—the C. M. S. and the Canadian Presbyterian—in providing such literary workers, should be imitated by other missions. If ever there was a need for immediate preparation of literature, if ever there has been a time when the opportunity was imperative, and in danger of being lost, for moulding a people, that time is now.

J. C. G.

*Hymn Tunes*, composed by Rev. Frank P. Joseland.

This pamphlet comes as a genuine surprise. But we are becoming used to surprises in China. And yet why may we not have among us men who strike their harp to new harmonies? The author has musical taste, and this little booklet of new tunes is an interesting contribution to the service of song. Of the sixteen new tunes we are at once attracted to Beverly, the first in the collection, which is a beautiful melody. Other tunes, nearly as excellent, are Arthur, Ewart, and Lux Amoris. Rokeby and Celestia are also good. The hymns for these tunes are well chosen; or were the tunes specially written for the hymns? They fit them so well as to suggest it.

Of the other tunes, we wish the author had not given us Kenneth and Mansfield. "Peace, perfect peace," is already wedded to an exquisite melody in *Pax Tecum*, while "The Son of God goes forth to war"

has a stirring tune in which this grand hymn rings out its notes of triumph. No man should attempt to give a new tune to such hymns, already joined to tunes that cannot die, unless indeed some rare melody is singing itself in his heart, and struggling for birth, a tune of which it may be said, "*Nascitur non fit*."

One or two tunes seem to miss by only a little of being beautiful, e.g., Marianna. In the very opening of the piece we wonder if it is quite natural that the third note of the air should be on D. If it had only been the third line instead. Also it seems a little strange to begin the tenor and alto with the seventh and fourth of the scale respectively. We have seen such beginnings, but we write over against them, even for eminent composers, *fit non nascitur*. We should prefer to begin the four parts in unison. Some of the strains of this tune are familiar.

We give this little manual a cordial welcome, and trust the author may long sing a musical gospel for this people.

We only add that it is a joy to have at last a font of good musical type in China. How long we have sighed for it! The pamphlet is neatly gotten up, and is printed by the American Presbyterian Press and for sale at fifty cents per copy.

CHAUNCEY GOODRICH.

#### REVIEWS.

*The Overland to China*. By Archibald R. Colquhoun, with frontispiece, illustrations, and map. London and New York: Harper & Brothers, 1900.

This work, while by no means so important a contribution to the literature of the Far East as the author's "*China in Transformation*," is yet of great interest, and has the advantage of exceptional timeliness, which has already carried it through several editions. The

\* This font has been at the Mission Press for several years.—ED. REC.



first four chapters are devoted to an account of Siberia, its conquest and the subsequent occupation, with a separate chapter devoted to the new Trans-Siberian-Manchurian Railway. The three chapters which follow upon Peking, Past and Present, are very readable. They are succeeded by three more upon Manchuria, a topic upon which most of us need and will welcome 'more light.' Eastern Mongolia takes two more chapters, as does the Yang-tze Valley, and also South-west China, an additional one being devoted to Tongking, and the final one to "Conclusions."

Everything which Mr. Colquhoun writes is worth reading, and his matured convictions have justified themselves heretofore by the precise fulfilment of many of his predictions and warnings. It is not possible for every mission station to own a work as expensive as this, but there ought to be a co-operation between different stations of same or adjacent missions, by which a copy could be circulated in rapid rotation over a large extent of territory, and thus shed much needed light. A small sum might be contributed by each of a relatively small number of individuals, and the result would be so helpful that the plan would be almost sure to be extended.

The work is on sale in Shanghai by Kelly and Walsh.

**Black Rock: A Tale of the Selkirks.** By Ralph Connor. With an Introduction by George Adam Smith. F. H. Revell Co., New York, Chicago, Toronto. (To be had in Shanghai of Mr. Edward Evans).

This book is the elder sister of "The Sky Pilot," reviewed in these columns several months ago. This particular copy reached China during the months of war and siege, and lay for an unknown time in a mail compartment of a treasurer's office which was occupied as the head-quarters of an Adjutant

General of we have forgotten what Brigade. But at the close of it all, the Black Rock emerged fresh and smiling, and was just as good as when it first arrived. It has all the excellencies of its companion volume, for the author has struck a vein of realism in the hard, earnest life of the New West of Canada, which rings true as steel. We are not sure about the psychology of the decision of Mr. Craig in regard to the evident and self-confessed attachment of the beautiful and accomplished Mrs. Mavor, and are inclined to think that Mr. "Connor" has drawn considerably upon his idealistic imagination for this particular incident. But the character of Craig is a distinct contribution to literature, and the quality of the work which he and others like him are doing, is the best testimony to the reality and universal adaptation of the gospel by which they are impelled. This is one of the books which somebody ought to get for the express purpose of keeping it lent all the time—as it assuredly would be. The proof-reading has been carelessly done. At the top of page 165 a whole word is missing, and in other places single letters. On page 206 "Mr. Craig" occurs instead of "Mr. Craig's" reducing the sentence to nonsense. There is an illustrated edition for \$1.25, and "popular editions," cloth, \$0.50, and paper, at \$0.25.

A. H. S.

**Liang-kyiao-bin-tsing.**

This little book of twenty pages is a translation into Ningpo Romanised Colloquial. The original is in Chinese by the late Dr. Nevius, and bears the same title. It deals with such subjects as the origin of the division into Roman Catholic and Protestant churches, the Scriptures, Tradition, Mariolatry, the Claims of the Papacy, the Mass, Confession, Indulgences, Purga-

tory, Celibacy, Relics, etc. There is a chapter on the persecutions of which Rome has been guilty; and the whole closes with a short summary and a strong warning against having part or lot with the Roman church.

We welcome this little book, while we deplore the necessity for its appearance. But unpleasant facts are not bettered by being ignored. Christendom is divided, and divided in the face of heathendom. We are obliged to account for that sad fact. The present book is a praiseworthy effort to explain the grounds on which the Protestant churches differ from Rome. The essential differences are doctrinal, and it is important that stress should be laid upon these rather than on differences in practice. We are glad that Dr. Nevius' book in the main follows this line.

We have noticed some inaccuracies, for example in the account of the Apocrypha, the division of the Commandments, the doctrine of Purgatory, etc. The Apocryphal books are not of much importance in the Roman controversy, and the average native Christian knows nothing about them. We think that the attention paid to them is energy wasted. In our view the interpretation of I. Thessalonians ii., and Rev. xvii., that refers these passages to the Papacy is correct. But it is important to make it clear that this is an interpretation. The tremendous words there spoken of course are not referred by the writers of Scripture themselves to the Roman church. Yet an ignorant reader of this little book might naturally so conclude from what he read.

If a second edition of this little book is called for, we would, with all due deference, suggest the elimination of those expressions that breathe a polemical spirit, or attribute unworthy motives, and that increased attention should

be paid to the statement of Roman Catholic teaching on Tradition, Fasting ("Vegetarianism"), and Purgatory especially. As it is, however, the little book cannot fail to be useful in our churches. It is printed and bound in an attractive form.

#### *The Korean New Testament.*

After a delay of many years we see the New Testament in the rippling lingo of brave little Korea. Well-equipped and enthusiastic workers have entered into the labors of Ross and Rijutei. The volume is really Korean and not merely Koreanized Chinese. The translators apparently took the revised version for their guide, consulted Wescott and Hort on difficult passages and laid several of our Chinese versions under tribute. But they rarely forgot to think in Korean, and their work is called Korean Enmun New Testament, with complete propriety.

I see it is printed at the Methodist Mission Press, but I find no clue as to who the individual translators or the publisher might be. It contains 148 leaves from Romans to Revelation, inclusive; the Gospels and Acts each beginning the number of leaves with ㉔ (II). Size of volume  $6\frac{1}{4} \times 9\frac{1}{2}$  inches; well adapted for the study and the pulpit, but a little too bulky for the ordinary school-room, and too expensive, I fear, for the colporteur.

The parties concerned will pardon me if I say a word in reference to the letter-press, in which I fear the wishes of the translators (possibly the vote of the missionary body) carried the judgment of the publisher by storm. I venture to predict that unless the plates have been preserved, it will never have a successor in this regard. The spacing or leading in the synoptics and Romans, is moderate, but in all other parts disagreeably and strangely overdone. This confuses rather than helps the

reader; it keeps the beginner painfully pronouncing words long after he should be practising the *swing* (rythm or cadence) of the finished clause or sentence. Even in monosyllabic Chinese the speaker has to abandon the logogram and its particular tone—he must speak in clauses and phrases—in order to speak naturally. The spacing should aid and not hinder one in acquiring (what is most expressively termed) the *swing*. Now there could not be much “swing” in a piece of music with a whole rest after each note. Besides, all Korean substantives, verbs, etc., are by virtue of their agglutinated syllables indicating case, tense, etc., so readily distinguished from each other, the abundance of conjunctions and postpositions renders such general aid, that this extensive spacing seems unnecessary, even for the beginner. For instance, the verse, *Quench not the Spirit*, is  $3\frac{1}{2}$  inches long, including the numeral. **성신의 감화효를 소멸치 말고.** It can be easily written in the same space with the pen; about  $\frac{1}{3}$  of the  $3\frac{1}{2}$  inches is blank. Whole lines read like: Thou—shalt—not—muzzle—the—mouth—of—the—ox—that—tread—eth—out—the—corn. The use of spaces about one-fourth as large between words, would have made a neater looking and a better reading page in my judgment.

I have left myself but little space to dwell on the merits of the translation. It might be questioned whether the term “converting-work” is necessary to translate τὸ πνεῦμα μὴ-σβεννυτε, I: Thessalonians v: 19. All the Chinese colloquials I have at hand (Foochow, Amoy, Hakka, etc.) use a similar (some the same) term, but our standard (the so-called Delegates’ Version) renders it as tersely as the original.

In Matthew ii: 20, the mandarin **모친** (mo-chin, for *mu-chin*) is

used for *mother*, a term barely understood by any but the literary men. It seems to me **어머니** (*ô-mô-ni*) as in John xix: 27, and Galatians iv: 26, would have been better and more in keeping with the general style.

Then (to mention just one more term) the Korean is forceful when put in the mouth of an excited mob. The expression used in Acts xvii: 18 for *σπερμολογος*, is mild compared with Luther’s “Lotterbube,” or even the “Schwätzer” (Saatkrähe) “chatterer,” “babbler” of other translators. According to the Amoy version Paul is accused of being a *kóng-gōng-ōe* person, in the Foochow 胡言亂語, in the Delegates 嚶嚶, in the Bridgman and Culbertson 嚶嚶, in the Burdon and Blodget 胡言亂語. The rendering is so weak that one is almost inclined to believe the term used in 24, 5 for *λοιμω*, was intended for this verse. There, according to our Korean translators, the Apostle is called an *infectious-disease-like rascal*. Strong enough indeed where De Wette adheres to the mild “injurious” of Luther. [More recent English and German translators use the words “a pest,” but nothing equal to the strong **놈이 라** (nom-i-ra)].

However I confess I find the simplest sentence across the bottom of the title page, and am glad to see the plain “Enmun” still holding its own against “Ernmun.” The *r* has as little to do in spelling this word as at the end of *pagoda* or in the name *Göthe*.

F. OHLINGER.

The pamphlet of twelve pages, “Are Missionaries in Any Way Responsible for the Present Disturbances in China?” is sold for three cents; with postage to foreign countries, five cents. Send orders and addresses to Presbyterian Mission Press.



## Editorial Comment.

A SENSATION that can be experienced but once in one hundred years, ought to be a novel as well as a decided one. But for aught we can see, we glide out of the 19th into the 20th century just as noiselessly and imperceptibly as we usually pass from any old year into the new. And so, standing on the threshold of the 20th century, on the 1st day of the year of our Lord, 1901, we wish all our readers our usual

### *Happy New Year.*

It is very true, however, that the past twelve months, more especially the past six, have not slipped by so easily. We have had many an unwonted jolt and jar, have passed through a great cataclysm, and, indeed, are not yet sure that our feet rest on terra firma. History has been made in China as never before, and the world, we may say, has been a participator. China, in spite of herself, has entered upon a new era, and she can never go back. The spell of Christianity, of modern civilization, of progress and improvement, is upon her. In spite of the gloomy forebodings of Sir Robert Hart, we believe that China will be saved by the one power that he suggests may be for her salvation, and that is, the religion of Christ. The heaven is already at work in ten thousand known and unknown places all over the land. Let the pressure from the governing classes be removed, and, especially, let encouragement be given instead, and the cause of truth and reform and regenera-

tion will spring to the front all over the land. And we are optimistic enough to believe that this is just what is going to take place. May 1901 be to all our readers a year of great blessing.

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THE news from all sides certainly has a hopeful aspect. The letter from Dr. John, which we print elsewhere, and the letter from Shen-si, printed from an English Roman Catholic priest (Brother Hugh) in the *North-China Daily News* of December 27th, who had remained there during all the late troublous times, as well as letters received from various other parties, as also word from those who have visited the interior and returned to Shanghai,—all indicate a very much quieter state of feeling and a disposition on the part of the authorities as well as the people to permit the return of the missionaries. With so many native newspapers as are now published, it is impossible to withhold the facts from the people. They know that the foreigners have actually taken Tientsin and Peking and Pao-ting-fu and Shanhaikwan, and other places, that the Court is in exile, so to speak, in Shen-si, not daring to return; and doubtless even the most sanguine of the leaders of the opposition are convinced by this time that it is useless to try and cope with the armies of the world. Whether the terms of peace that have been determined upon will be accepted and carried out, is another question. But evidently



the impression has gone abroad, and is everywhere to be rigidly enforced, that the foreigners are no longer to be molested.

We have little doubt that the most of those now in waiting in Si-ngan-fu are sincerely desirous of peace, if for no other reason than to relieve themselves from the awkward and uncomfortable quarters in which they now find themselves. It was one thing keeping the foreign Ministers waiting in Peking while the Court reveled in luxury, and could wait with the greatest complacency for years, if needs be. It is quite another matter to be exiled in a famine region, afar from supplies, and even those sent likely to be absorbed by the way by famine-smitten people or disbanded soldiers turned into robbers. Humbling as it may seem, the Powers are doubtless wise in not imposing impossible conditions. It will be much better to secure peace and some form of government, and then arrange for the satisfactory dealing with those who are worthy of punishment.

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IN the February number of the RECORDER we propose to give the first installment of a series of articles by Dr. C. W. Mateer, on the uses and meanings of the word Shin in the Chinese language. While we by no means propose to open our columns afresh to the term controversy, yet we are sure our readers would consider it a distinct loss to be deprived of the results of Dr. Mateer's researches, covering as they do a vast field of Chinese literature and embracing thousands of references and quotations which have also been care-

fully translated and revised. It is a philologic study, begun many years ago, and now published at the earnest solicitation of the Editor of the RECORDER, and for which we are sure all our readers will thank us.

\* \* \*

WE have received from Dr. Clark, President of the United Society of Christian Endeavor, an earnest "Call to Prayer for a Great Awakening." Dr. Clark says: "I have been deeply impressed, almost oppressed, with the thought that God, just at this juncture, as we are shutting the door of the old century, and opening the door of the new, is issuing a special and peculiarly urgent call to us, Christian Endeavorers and all like-minded people, to unite in earnest, persistent, unwearied prayer for a new revival." He then suggests that all spend a few minutes each day in waiting on God for this particular blessing, and specially designates February 3rd next, which is the 20th anniversary of the founding of Christian Endeavor, as Decision Day, when it is hoped that many will be induced to announce their determination to lead a Christian life. We trust that many in China will join with Dr. Clark in thus seeking a special blessing from God.

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THIS Thirteenth Annual Report of the Society for the Diffusion of Christian and General Knowledge is not only an interesting record of the work of that Society for the year ending September 30th last, but it also contains an account of the anti-foreign Crusade in China. This last is rendered doubly attractive by

the excellent illustrations of the siege of Peking, from photographs taken by the Rev. C. A. Killie. The workings of the Society, though necessarily curtailed on account of the condition of the country, are nevertheless matters of congratulation, and both the financial and statistical tables, as

well as the increased number of foreign helpers, show a very satisfactory condition, and give promise of great usefulness in the future. The catalogue shows a wide range of most valuable books, which can but have a mighty influence in the future uplift of China.

## Missionary News.

### Protestant Missions worked from Ningpo as base.

Name of Mission.	Adult Christians (Communicants.)	Adult Baptisms, 1900.	Native Contributions.
*Methodist Free Church	1,206	269	\$2,100.65
*American Presbyterian	986	127	1,072.20
American Baptist	496	58	361.80
Ch. Missionary Society	378	60	294.06
China Inland Mission	85	7	58.98
Total . . . . .	3,136	530	\$4,477.10

The above statistics are for the Ningpo prefecture only, except

those marked \*, which include the Shao-hsing prefecture.

Mr. Edward Evans wishes us to give notice that the temporary number which had been given to the Missionary Home, has been changed, and is now, permanently, 38 Quinsan Road. Letters may be addressed simply to the Missionary Home, Shanghai; and friends, arriving, may find the Home at the corner of N. Szechuen and Quinsan Roads; the Chinese name being 教士公所.

## Missionary Journal.

### MARRIAGE.

At Ningpo, December 5th, JOHN PALMER and Miss S. E. BLYTHING, of C. I. M.

### BIRTH.

At Chefoo, December 30th, the wife of A. ERNEST GREENING, English Baptist Mission, Shantung, of a daughter.

### DEATH.

At Bath, October 28th, Dr. JOHN TILLEY (Nan-chang-fu), from dysentery, the day after landing at Southampton, aged 31 years.

### ARRIVALS.

At Amoy, October 5th, Rev. and Mrs. A. L. WARMSHUIS, A. R. C.  
At Shanghai, December 8th, Rev. D. W. LE LACHEUR, C. and M. A. (returned).  
At Shanghai, December 17th, Rev. C. NEWTON DUBS, wife and son, U. Ev.

C. M. S.; Rev. O. C. CRAWFORD and wife, A. P. M.

### DEPARTURES.

FROM Shanghai, December 3rd, Mr. and Mrs. A. LUTLEY and infant, Mr. and Mrs. W. G. BOBBY and child, for England; Miss HASTINGS, for America via England, all of C. I. M.; Rev. H. Mathews, S. P. G., for England.  
FROM Shanghai, December 8th, Miss A. E. SMITH, for England; GEORGE EDGAR BATES, for England via America, both of C. I. M.  
FROM Shanghai, December 17th, Rev. H. D. PORTER, A. B. C. F. M., for U. S. A. via India.  
FROM Shanghai, December 28th, Mr. and Mrs. G. ANDREW and five children, E. J. COOPER and child, Miss ERA PALMER, for England; Miss B. M. P. PETERSSON, for Sweden, all of C. I. M.

